Memorials of Attleborough Church.

S. T. Pettigrew

April 29th 1873

Formerly Curator of Athenæum
Norfolk

From Mrs Polly
Daughter of the late S. Barnett.

Drawn by E. Sandham F. Bedford, Sculpt. Printed by Standidge & Co.

MEMORIALS

OF

THE PAROCHIAL CHURCH,

THE

COLLEGIATE CHANTRY,

AND

THE CHAPEL OF ST. MARY,

COMMONLY CALLED MORTIMER'S CHAPEL,

IN THE

PARISH OF ATTLEBOROUGH,

IN THE COUNTY OF NORFOLK,

TOGETHER WITH SOME ACCOUNT OF

THE SERVICES USED AT THE CONSECRATION OF CHURCHES,

FROM THE ANGLO-SAXON TO THE PRESENT TIME.

BY

J. T. BARRETT, D.D.

RECTOR OF THE UNITED PARISHES OF ATTLEBOROUGH MAJOR AND MINOR,
AND PREBENDARY OF ST. PAUL'S.

LONDON:
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TO THE REVEREND

SIR EDWARD BOWYER SMİJTH,

OF HILL HALL, IN THE COUNTY OF ESSEX,

BARONET,

HIS SCHOOLFELLOW AT ETON,

HIS CONTEMPORARY AT CAMBRIDGE,

HIS ASSOCIATE IN AFTER LIFE,

AND THE PATRON TO WHOM HE IS INDEBTED FOR THE PRESENTATION TO THE

UNITED RECTORIES OF ATTLEBOROUGH MAJOR AND MINOR,

DURING THE MINORITY OF HIS YOUNGER SON,

THE MEMORIALS,

CONTAINED IN THE FOLLOWING PAGES,

ARE INSCRIBED,

WITH SENTIMENTS OF REGARD AND ESTEEM,

BY HIS SINCERE AND FAITHFUL FRIEND,

THE AUTHOR.

The Rectory, Attleborough,
October, 1847.

PREFACE.

No pains have been spared in collecting and arranging from the scattered records of earlier times, or in recounting from the transactions of the present day, such information as has appeared worthy of being preserved in memory, respecting Attleborough Church.

To produce a continued and unbroken history of the Church, from the time of its foundation to the present hour, is impossible. The materials for such a purpose are unattainable; and saving the lists of its Rectors and their Patrons, which are given in the Appendix, nothing is known, during many centuries, concerning it.

The original Church, which stood eastward of the Tower, and which was given up to the College of the Holy Cross for a Chantry, was, after the dissolution of the College, totally destroyed; and every mural tablet, incised slab, or engraven brass, which might have assisted the inquirer in his researches, has been removed. Whatever escaped the rapacious and sacrilegious grasp of Robert Radcliffe, the first Earl of Sussex of that name, has been torn away by the mania of the fanatic, or has since perished through the want of care in those to whose keeping the sacred building had been entrusted. The stained glass, bearing the armorial ensigns of those who had been patrons and benefactors of the Church, of which, in the time of Blomefield, there were some remains, has now entirely disappeared; and nothing is left but the indentations on the leger stones, from which the brasses

have been torn away, to excite the feeling of regret and disappointment that their original site and appropriation can never be ascertained. The Memorials of the Church, therefore, compared with what they might have been, are but few; and the information, that might otherwise have been gathered, is now meagre and unimportant; and were it not that, in its earliest days, there were those amongst its founders, and of the Chapels annexed to it, who are, by reason of their high birth and valorous demeanour, interesting in story, and doubly interesting to those who, through their pious care and liberality, are blest with the means of discharging the common duties of their religion as a parochial congregation, there could scarcely be found materials to fill a volume of sufficient consequence for a publication, distinct from county history.

The original of the Building, the Rectories, Manors, and Advowsons belonging to it, form the subject of the first two chapters of the following work. The Memoirs of such members of the family of Albini as were patrons of the Advowson of the greater part—one of whom, from the style of the architecture of its Tower, may be inferred to have been the founder of the building—form the subject of the third chapter, which brings us into the third quarter of the twelfth century. From this period, we have no records to assist us till the time of Sir William Mortimer, who lived in the thirteenth century; and, dying in the year 1297, was buried in the middle of St. Mary's Chapel, of which he was the founder.

In the following century, Mr. Thomas Chauntecler, who died in 1379, founded the Chapel which formed the north transept of the Church; and eight years afterwards, Sir Robert, the grandson of the before-named Sir William Mortimer, founded the College of the Holy Cross, and was buried in the original Church, which was given up to the fellows of that College for their Chantry. The history of these persons is the subject of the three following chapters; and the seventh, which contains some account of the descendants of this family, by whom the Church, now standing, was erected, and of the

Patrons, by whom the Advowson was held subsequently to the death of Robert, the fifth Earl of Sussex, who died in the reign of Charles I., concludes the historical part of the volume.

The four following chapters consist of accounts of the Consecration of Churches, and the various Forms of Service used at different periods upon the occasion, from the Saxon to the present times, with the Legends of the Assumption of the Blessed Virgin, the Invention and the Exaltation of the Holy Cross, with which the history of this Church is peculiarly connected. In the twelfth chapter, with which the work concludes, is given a description of the Parish Church as it now stands; and more especially of the interior, as it is fitted up for the performance of Divine Worship.

The Appendix contains—I. The Pedigrees of the Founders and Patrons. II. A Charter of the Foundation of the Priory of Buckenham. III. The Licence and Record of the Foundation of the College of the Holy Cross, taken from the Parish Register of Attleborough. IV. An extract from Stowe's Annals, containing an account of the Consecration of the Church of Fulmar, in Buckinghamshire, by Dr. Barlow, Bishop of Lincoln, in 1610. V. The Consecration Service from the Pontifical of St. Dunstan, extracted from Martini, de Antiquis Ecclesiæ Ritibus. VI. Architectural Notes on Attleborough Church, with remarks thereon, by Mr. Wm. Patton, Architect, of Fulford, York. VII. The list of the Rectors and their Patrons, from the Institution books of the Diocese of Norwich, and the MSS. of Dr. Tanner, with an account of the Parish Register Books, and of the Lands belonging to the Church. VIII. An account of the gathering of Alms by the Church from the time of Augustine to the close of the reign of Queen Elizabeth; which subject is connected with this work by the circumstance of the Alms-box belonging to the Church, of which an engraving is given in page 157; and which is believed to be a very rare specimen of curious workmanship.

It might be expected that some notice should have been taken of the very splendid Screen which there is in this Church; but as

nothing is known respecting it, it seemed unnecessary to do more than to insert the engraving, which may be found at page 141. In its present condition, it is very dilapidated, and though it seems a subject of interest to many, no disposition on the part of those who take an interest in the antiquities of the County, has as yet appeared to contribute the means of effecting its restoration.

The Author would be wanting in gratitude were he to close the Preface without expressing his obligations, and returning his grateful thanks, to such friends as have kindly assisted him in the compilation of the work. It might give offence to those whose assistance may to themselves appear but trifling, to particularize his obligations; but for the valuable and extensive aid, in revising the Pedigrees, and seeing them through the press, which he has derived from Sir C. G. Young, Garter King at Arms, no feelings of delicacy should prevent his making, on the present occasion, a just and full acknowledgment.

CONTENTS.

CHAPTER I.

PAGE

Introduction — Of the Tower — Its Antiquity — Style of Architecture — Construction and Date 1

CHAPTER II.

Of the Rectories, Manors, and Advowsons 9

CHAPTER III.

House of Albini, the Pincerna — William, first Earl of Arundel of his family, and Queen Adeliza, his wife — William, the second Earl 12

CHAPTER IV.

The Mortimers of Attleborough, and the Chapel founded there by Sir William 42

CHAPTER V.

Chaunticler's Chapel and its Founder 50

CHAPTER VI.

Sir Robert Mortimer, Founder of the College, and his Descendants till its Suppression 56

CHAPTER VII.

PAGE

The building of the Parish Church now standing, and its Patrons, from the death of Robert, first Earl of Sussex, to the present time 64

CHAPTER VIII.

Of the Founding and Consecration of Churches — Laying the first stone — Form and Position — Ceremonial and Service at Consecration — Different descriptions of Churches 76

CHAPTER IX.

Dedication of the original Church of Attleborough to "the Assumption of the Blessed Virgin Mary" — Grounds for disbelief in this legend — Its acceptance in this country — Notices of the Lessons to be read in the Service for the day — and Discourse thereon from "the Festival" . . . 119

CHAPTER X.

Re-dedication of the original Church of Attleborough to the Holy Cross — The legends of the Invention and Exaltation of the Holy Cross — Of the Crucifix—The abuses and superstitions connected with it—Its suppression in the Church of England 128

CHAPTER XI.

Book of Ceremonies in the time of Henry VIII. — Consecration Services of Bishop Barlow, Bishop Andrews, and Bishop Patrick — Prayer of Bishop King — Service used by Archbishop Laud — Consecration Service of Bishop Wilson — Those of the Convocations in 1661 and 1712 — That printed in Ireland in 1718 — Annual Feast of Dedication — Holy Wakes —Re-opening of Attleborough Church after repairs in 1845 144

CHAPTER XII.

Description of the Church now standing — Repairs in 1844 — The Porch — North Aisle — Chauntieler's Chapel — The Nave — Mortimer's Chapel — The Tower — The exterior 158

APPENDIX.

No. I.

PAGE

PEDIGREES of Founders and Patrons 177

No. II.

Prioratus de Buckenham in Agro Norfolciensi — Diploma Regis Edwardi secundi Cartam Wil. Comitis Cicestriæ de fundatione ejusdem Prioratus, aliasque donationes recitans et confirmans 194

No. III.

Ecclesia Collegiata de Attilburgh in Agro Norfolciensi — Licentia regia pro fundatione ejusdem 195

The true Copie of the first Foundacion of the Colledge of Atleburgh with the Chappell. (From the Parish Register Book.) 196

No. IV.

Conseeration of Fulmer Church, Bucks, extracted from Howe's Continuation of Stow's Annals 199

No. V.

Ordo qualiter Domus Dei Conseeranda est. (From Martene De Antiquis Ecclesiæ Ritibus.) 203

No. VI.

Architectural Notes on Attleborough Church, with Drawings, by Mr. WM. PATTON 217

No. VII.

List of Rectors and Patrons. (From the Institution Books of the Diocese of Norwich; with Extracts from Blomefield's History of Norfolk, and Dr. Tanner's MSS.) 222

PAGE
List of Register Books 228
Lands now belonging to the Church and Parish of Attleborough 229
Memorandum respecting repairs in 1844 230

No. VIII.

Of the gathering and dispensing the Devotions of the people for the Poor, from the Close of the Sixth Century to the Reign of William the Fourth . . 231

ILLUSTRATIONS.

ENGRAVINGS ON STONE,

BY STANDIDGE.

Exterior of the Church from the N.E. From Drawing by H. NINHAM . . . . . *Facing Title-page.*

Charter, with the Seal of William Albini, Earl of Sussex. From Drawing by STANDIDGE 19

Ground Plan of the Church, showing the situation of the Leger Stones and Tablets. (*Those in Chaunticler's Chapel are not numbered, but follow the order of the text.*) From Drawing by W. PATTON 69

Crucifix from coloured Drawing on the East wall. Reduced by STANDIDGE from trace taken by M. T. WP. 108

Coloured Drawing from the East end of the Nave above the Screen, as it appeared after the removal of the whitewash in 1844. From Drawing by H. NINHAM; Lithographed by I. HARRIS 109

The Screen. From Drawing by H. NINHAM 141

Interior of the Church, looking East. From Drawing by H. NINHAM . . . 162

Ten Architectural Illustrations of the Church. From Drawings by W. PATTON, 217

I. Ground plan.
II. Half transverse section.
III. One compartment of the Nave, looking North.
IV. Windows in the Clerestory and Aisles.
V. Ditto of the West end.
VI. Details of Moulding, &c.
VII. Ditto of Piers, Piscina, &c.
VIII. Half elevation of North side of Porch.
IX. Carved door at the foot of stairs leading to Parvise; with Wooden Corbels and Mouldings.
X. Norman parts of the Interior of the Tower.

ENGRAVINGS ON WOOD,

BY F. PARKER.

PAGE

The Norman part of the Tower. From a Drawing by H. Ninham 1

Initial letter, part of boss in centre of the roof of the Porch 1

A piece of moulding found behind the architrave of the lower western arch of the Tower 8

A fragment of the Monument of Lady Margaret Clifton. Presented to the Author by Mrs. Fitch, of Norwich 9

Arms of Sir Edward Bowyer Smijth, Bart.; with the quarterings of Charnock and Wyndham 11

Lion of Albini (without a tongue), from a spandrel of the doorway of the Tower of New Buckenham Church, Norfolk 12

Arms of Albini 41

Piscina in Mortimer's Chapel. From a Drawing by Miss Gaselee 42

Parish Chest, in Mortimer's Chapel 49

Cross on the summit of the gable of Chaunticler's Chapel 50

Altar tomb of Sir Robert Herling, in the Parish Church of East Harling, Norfolk. From a Drawing by H. Ninham 56

Seal of the College of the Holy Cross, Attleburgh. From a Drawing by Mrs. Gunn. Presented to the Author, by Dawson Turner, Esq. . . . 63

The Porch of Attleborough Church. From a Drawing by H. Ninham . . . 64

Corbel supporting roof of the Nave — Angel bearing the arms of Fitz Walter. From a Drawing by H. Ninham 75

Archbishop in his pontificals, with crosier, in the act of blessing; from a panel in the Screen. From a Drawing by M. T. WP. 76

Angel with censer. From the stained glass in West window 88

Angel bearing a scroll — Ave Maria 118

The Virgin, robed, with sceptre, and the infant Jesus in her arms. From panel of Screen. Drawn by M. T. WP. 119

The Descent of the Holy Ghost (in the form of a dove) on the Virgin Mary. From old stained glass in the West window. Drawn by W. King, jun. . 127

Cross and Inscription, from a lower panel of the Screen. Reduced from a Tracc 128

PAGE

Lion's Head, from the tablet moulding in the Poreh. From a Cast 143

Head of the Arehbishop. (*Qy. Chichele.*) On the Sereen. See page 76. . . 144

Alms Chest, now standing in Mortimer's Chapel. From a Drawing by M. T. WP. 157

Boss in the eentre of the eeiling of Poreh. From a Cast 158

Coped grave-stone in North aisle 176

In the Pedigrees — Appendix, No. I. — the arms of

Albini 179

Tateshall. 180

Orreby 181

Dryby 182

Bernak 182

Cromwell 182

Cailey 183

Fitzwilliam 184

Knevet 185

Mortimer 187

Radeliffe. 189

Biekley 192

Wyndham 193

In Appendix, No. IX.

Friar's Begging-box. From the original, in iron, in the Library of Boxted Hall, Suffolk 231

Box for gathering Alms, as direeted by 27th Hen. VIII., ehap. 25. From the original, in iron, in the Museum of the late L. N. Cottingham, Esq. 246

ERRATA.

Page 14, notes, column 2, line 15, read T*an*ner's Notitia.
— 15, column 1, lines 1 and 7, read Henry *I.*
— 26, line 8, read parricidal.
— 33, notes, column 2, line 1, read Robert de *H*aya.
— 48, end of line 12, insert a full stop. And line 15, read Juxta *e*um sepultam re*l*iquit.
— 51, notes, column 1, line 11, read dc̄te ecclie. Line 12, read me*o*°. Line 14, read ad e*r*ogand.
— 53, line 28, read DUDLEIUS.
— 63, line 7, read anima*b*us pro*p*icietur.
— 69, notes, column 2, read Appendix, No. I., and page 11.
— 82, notes, column 2, line 5, read illu*c* *i*ngredi. Line 9, read ti*men*tes *b*aculum.
— 96, notes, column 2, line 30, read rep*e*titum.
— 97, line 9, read ill*e*.
— 98, notes, column 2, line 8, read quæsumus.
— 99, notes, column 1, line 10, read *pi*us indulge. Line 16, read Martene, chap. *xiii.* p. 247. Line 19, read p. 41.
— 101, notes, column 1, line 8, read follow*s*.
— 106, notes, column 2, line 3, read Celichytense.
— 122, notes, column 2, line 7, read H*i*ckes's.
— 130, „ „ line 14, read *eight.*
— 139, „ column 1, line 12, read ORATIO. Column 2, line 39, read *in* quantum.
— 143, notes, column 1, line 1, read Sanct*a*. Column 2, line 3, read fuist*i*.
— 155, line 18, insert *or* before upon.
— 163, line 20, read "but not finished before the year 1436," in parenthesis.
— 166, line 8, read *mem*bers.
— 204, line 4, read osti*u*m.

CHAPTER I.

INTRODUCTION — OF THE TOWER — ITS ANTIQUITY — STYLE OF ARCHITECTURE — CONSTRUCTION AND DATE.

IT is with the parish church of Attleborough, as it is with the majority of parish churches in this kingdom,—no particular or certain records have come to light of its first foundation, or of the pious hand by which it was laid; and therefore all that is to be known of either, can only be inferred from the style and characters of its architecture,[1] or drawn from the memorials of its

[1] See Staveley's History of Churches in England. 8vo, London, 1712, chap. ix. pages 128, 146, & 152.

early patrons. The testimony thus obtained can reach no higher than to a moral probability: but, whether the inquirer be led to the subject by a laudable and interested feeling towards the benefactor, from whom the advantages which assist him in the performance of his religious duties are derived; or the mere gratification of a desire to procure historical information, it will be ample to answer the object of his pursuit, and to afford the liberal mind a satisfactory recompence.

The most ancient part of the church, now standing, is the tower; which is probably a part of the original building. It differs, in its style of architecture, from the nave and aisles, which are on the west side; and from the chapels on the south and north sides, which are known to have been erected, the former in the close of the thirteenth,[1] and the latter in the fourteenth century,[2] in being Norman, or, more correctly speaking, Anglo-Norman.

Edward the Confessor is said to have introduced this style of architecture into England, in the erection of Westminster Abbey; which, having been destroyed in the Danish wars, and but meanly restored and provided for by King Edgar, and Dunstan, then Bishop of London, in the year 958, was now rebuilt, and royally endowed by this monarch before the year 1065.[3] But whether Matthew Paris,[4] and William of Malmesbury,[5] who both record the event of

[1] By William de Mortimer, who died Nov. 12, 1297; and was buried therein. (Blomefield's Hist. of Norfolk, 8vo and 4to, page 509 and page 522.)

[2] By Thomas Chanticler, who was buried in it in 1379. (Blomefield's Hist. of Norfolk, 8vo and 4to, vol. i. p. 522.)

[3] The work was commenced in the year 1049.

[4] Defunctus autem Rex beatissimus in crastino sepultus est Londini in ecclesia, quam ipse novo compositionis genere, construxerat, à qua post multi, ecclesias construentes, exemplum adepti, opus illud expensis æmulabantur sumptuosis. (Matth. Paris, Hist. Ang., fol. 2. Edit. Wats. Lond. 1640.)

[5] —in eadem ecclesia die Theophaniæ sepultus est, quam ipse illo compositionis genere primus in Anglia ædificaverat, quod nunc pene cuncti sumptuosis æmulantur expensis. Willielmi Malmesburiensis de Gestis Regum Anglorum, Lib. ii. inter Rerum Anglicarum Scriptores post Bedam præcipuos. (Francoforti, M.DCI. p. 93, line 50.)

rebuilding, are to be understood as speaking of a new style of architecture, or of a new form or model of structure, is uncertain. "Edward's residence abroad had made him well acquainted with the magnificent buildings of the Continent; and the intimacy which subsisted between the courts of England and Normandy, enabled him to avail himself of the talents of the Norman architects, who had changed the simple parallelogram of the Saxons into the Latin cross, and raised a lantern or tower at the intersection of its arms, partly for ornament, and partly for the stability it imparted to the edifice."[1] The hasty conclusions of those who infer, from the words of the above historians, that the style of Norman architecture was *totally unknown* in England till the time of the Conquest, are not tenable; and the honour which has been given to St. Edward is of very questionable right.

"There are plain documentary proofs, that, prior to the Conquest, elaborate and extensive buildings of carved stone were erected in this country; and it is remarkable, how well the descriptions of them accord, in some points, with what is considered to be Norman work. It is therefore very probable that many buildings remain, not clearly distinguishable from Norman work, which nevertheless were erected before the Normans had gained a footing in England."[2] Ramsey Abbey Church, the building of which was commenced in 969, and finished in 974,[3] was built with two towers; the larger one of which was supported by four pillars in the middle of the building, dividing it into four parts, being connected together by arches which extended to other arches, to keep them from giving way.[4] The church of Waltham Abbey was originally a very magnificent structure, and its curious remains must be regarded as the earliest undoubted specimen

[1] See "Temples, Ancient and Modern," by William Bardwell, architect. London, 8vo, 1837, p. 135.

[2] See Paley's Manual of Gothic Architecture, London, 1846, p. 34, who refers to Bentham's Ely, p. 17, &c.; Bardwell, p. 127; Britton's Architectural Antiquities, vol. v. chap. 2; Ecclesiologist, III. p. 139.

[3] See Hist. Rames: and Archæologia, vol. xiv. pp. 154 — 161, referred to in Glossary of Architecture, vol. iii. p. 17.

[4] Bardwell, 135.

of the Norman style of architecture we now possess; and, though erected by Earl Harold, in the Anglo-Saxon period,[1] it cannot be justly referred to any other style than that which has been said to have been introduced into England from Normandy by Edward the Confessor. Sufficient is known of this structure to state, that its original form was that of a cross; and that a square tower arose from the intersection of the nave and transept. The interior of this, as well as of the former church, bears evidences of Norman work.[2]

The manner of building peculiarly Norman, had prevailed in the north of France antecedently to the Conquest of England; and we have evidence that the church of St. Denis, by the Abbot Sugerius, Notre Dame at Paris, Chartres and Rheims, were in a state of completion before that period; which fact the still remaining parts of each sufficiently confirm;[3] and the author of the Manual of Gothic Architecture, referring to the above work, and Whewell's notes for his authority, says, "what we call the Norman style was fully developed in France and Germany a century before it was adopted in England.[4] But, be it as it may, the example which the Confessor set, by the noble style in which he rebuilt the Abbey of Westminster, gave so much satisfaction, that, after the arrival of the Normans, churches were upraised in almost every village,[5] and monasteries were seen to arise in the towns and cities, designed in the new style

[1] Between A.D. 1062—1066. Glossary of Architecture, v. iii. p. 30, though a doubt is here expressed as to any part of the present building being of this age.

[2] See Bardwell, 133; and Bloxam, 83.

[3] See Dallaway's Discourses on Architecture, p. 82.

[4] See p. 33, (and note,) where his reasons for his inserting, in his table, for a more explicit nomenclature of styles, under the Anglo-Romanesque period, (as following the early British or Anglo-Saxon,) the Ante-Norman style, from about 950 to the Conquest, are given.

[5] The Anglo-Saxons, before the ruin of their state, having greatly fallen from the virtue of their ancestors in religion and learning, vice and irreligion had gained the ascendant, and their moral character was at the lowest ebb. In their way of living they were luxurious and expensive, though their houses were at the same time rather low and mean buildings. But the Normans, on the contrary, were moderate and abstemious, and withal delicate in their diet; fond of stately and sumptuous houses; affected pomp and magnificence

of architecture;[1] and upon this plan were built all the cathedrals, the conventuals, and most of the parish churches, for three centuries afterwards.[2]

There is a marked difference in feature, and composition, between the earlier and later buildings of the Anglo-Norman architecture, by which one class of them is easily distinguished from the other; and which, in conjunction with their history, shows, with tolerable accuracy, the era of their erection.[3] The plain and simple, the heavy and unadorned edifices of the reigns of William I. and II., that is, from 1065 to the end of the century, offer a striking contrast to the comparatively light and elegant specimens of the succeeding reigns of Henry I. and Stephen; or, from the beginning of the twelfth century to 1154,[4] in the opening of which period the pillars became much smaller, the mouldings more numerous, the surfaces covered with arcading and sculpture, and an enrichment was thrown into every part of the work, which increased towards the close of this period, and led to the introduction of ornament in a vast profusion.

The introduction of the pointed arch was about 1170, and its use, in conjunction with the circular, produced a style of building which has not been improperly called the Transition Style, as a species of

in their mien and dress, and likewise in their buildings, public as well as private. They again introduced civility and the liberal arts, restored learning, and endeavoured again to raise religion from the languid state into which it had fallen. To this end they repaired and enlarged the churches and monasteries, and erected new ones everywhere in a more stately and sumptuous manner than had been known in this kingdom before. And this, which our historians take notice of, and call a new style of building, we now call Norman Architecture. See Historical Remarks on the Saxon Churches, forming the fifth section of the Rev. Mr. Bentham's Hist. of the Cathedral Church of Ely.

[1] Bloxam, p. 83, from Wm. of Malmes. de Willielmo primo, lib. iii. (edition as above), page 102, l. 32, where the words of the original are, "novo ædificandi genere." See notes 4 & 5, p. 2.

[2] See Bardwell, page 135.

[3] The Norman style might be conveniently divided into the early and enriched, were it not that the principles are the same in both kinds, (Whewell's Architectural Notes, p. 280;) and that the mere addition of ornament is an accident, rather than a characteristic distinction. (Paley's Manual of Gothic Architecture, page 44.)

[4] With respect to dates, it is quite impossible to lay down more than a very general scheme. (Paley, 30.)

work which partook both of the style that was then going out, and the one that followed; and in this case prevailed, more or less, in part Norman, and in part early English, through the reigns of Henry II. and Richard I., and, it may be, the first year of John—that is, from 1164 to 1200, when the Norman fell into disuse, and the early English was generally adopted.

The work of the tower[1] of Attleborough Church leads to the conclusion that it was begun early in the twelfth century, but not perhaps finished till some years afterwards. Like that of Norwich Cathedral, which it resembles in its interior construction, it is raised above four arches, which are supported by corner piers, upon the jambs of each of which are small three-quarter pillars, having their shafts resting upon plain square plinths; and, with the exception that upon one of these there are figures of what appear to be fishes, or toads, represented as crawling down the moulding of the base, and lying upon the angle of the plinth, they are devoid of ornament. Their capitals also are of an ordinary description, the soffits above them plain, and the mouldings of the architrave of those on the north and south sides narrow and very simple. Upon the west front, through which appears to have been the principal entrance into the former church, the architrave is more enriched. The inner circle is bordered by a double cone and billet moulding, and the outer, by an ornamental line, formed by a double row of semicircular pateras or roundlets of the same diameter, placed upon their straight edges laterally to each other, those of the one row commencing at a point corresponding with the centre of the other, and terminating at the centre of the next, so that the summit of the arches of each line may project alternately. There is a similar enrichment over an archway on the south side of the cloisters of Peterborough Minster, now stopped up, of which there is a drawing in Carter's Ancient Architecture,[2] and of which he speaks as being of the plainest kind, and a proper introduction to a long train of Saxon decoration; and there is also one over the north door of the church of Little Plumstead in this county. In the

[1] See plate, No. x.

[2] Plate xv.

interior of the tower, over the searches, there are two galleries, one above the other, which run round the building. They are constructed in recess within the thickness of the wall, and open into the area of the tower by small arches. The architrave of the arches of the upper row are ornamented with a moulding formed by diagonal lines crossing each other in the middle as they run from one side to the other, so as to enclose a space in the centre in the form of a lozenge, from which this moulding derives its name. There is an example of this in the east end of Tickencote Church, near Stamford, Lincolnshire, in the architrave to the recesses in the fourth story; of which also there is an engraving in the valuable work of Carter,[1] who, in speaking of the alteration which had been recently made in the end and other parts of the building to give way to modern architectural innovation, says, "It is a circumstance much to be regretted, as it was reckoned by the curious observers of Saxon buildings to have been a choice treasure of that style of architecture."

This church is spoken of in the additions to Camden's Britannia,[2] as being one of the most ancient Saxon churches; and Dr. Stukeley, as there quoted, calls it the most venerable extant,[3] and the entire oratory of Prince Penda, founder of Peterborough Abbey. Penda was the first Christian king of Mercia, and began the work of building the abbey about A.D. 655; but being taken off by the wicked contrivance of his wife before he had finished it, his brother Wolfere,

[1] Carter, plate xxiii. page 22.

[2] Second Edition, by Gough, 4 vols. folio, 1806, vol. ii. page 329.

[3] On the arch between the chancel and nave of this church are a number of rude mouldings, with various zigzag mouldings, which, contrary to the author of the articles Mouldings and Zigzags, in the Glossary of Architecture, shows the antiquity of this ornament. Mr. Hope, as quoted in the Manual of Gothic Architecture, (page 39,) says that the chevron, lozenges, cable and billet ornaments, we commonly, but improperly, call Norman, are common to all Italian buildings of the seventh century; and Mr. Paley, in a subsequent note on the same work, (page 203,) says "the chevron moulding is generally supposed to mark a considerably later era than the Conquest, and it certainly is remarkable, that it scarcely occurs in English buildings known to be about that date. Yet its very remote antiquity is certain. Mr. Petrie says (page 232) that it is represented as an arch ornament in a MS. copy of the Gospels of the sixth century."

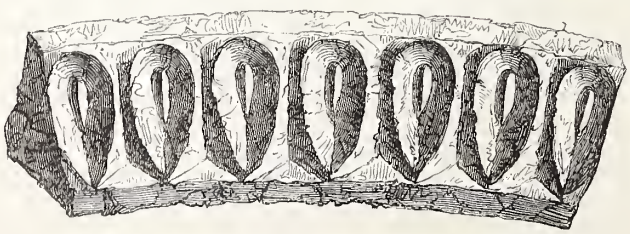
after his conversion to Christianity, completed it under the care and oversight of Saxulph, who was made first abbot shortly after the year 660.

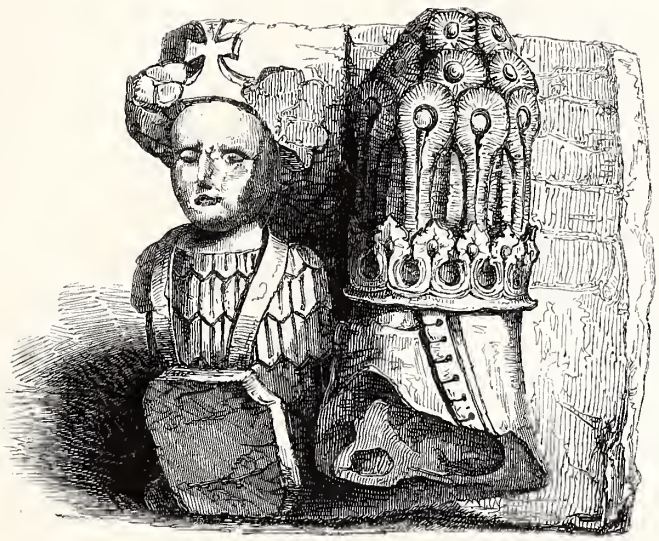
The writer of the article entitled "Manual of Gothic Architecture," in the notice of new publications in the Archæological Journal,[1] speaking of Mr. Bloxam's work, says, "On the Saxon question, we think that neither he, nor any of his followers, have paid sufficient attention to the masonry and construction of these buildings; nor has much additional light been thrown on the subject since the researches of Mr. Rickman and Mr. Twopeny, neither of whom considered the anomalies which they were the first to notice, as having sufficient character to form a separate style. It is true that, in some of these buildings, the masonry is rude enough, and the construction is more that of carpenters than of masons; and it is probable that these examples are really of the Saxon periods; but in other instances, such as Daglingworth, the masonry is better than that of the transepts of Winchester, and quite as good as that of the tower rebuilt after it had fallen[2] from imperfect construction." The fineness of the joints, between the stones in ashlar work, is a ready test by which to judge of the quality and probable age of the masonry; and thus tried, many of the supposed Saxon structures must be considered to have been built after 1100, when, as Mr. Bloxam himself shows, p. 101, from William of Malmesbury (lib. v.), fine jointed masonry was first used in England by Roger, Bishop of Salisbury. This test applied to the tower of Attleborough Church strongly corroborates the opinion already advanced of its being erected after the commencement of the twelfth century.[3]

[1] No. 12, December, 1846, pages 379—392.

[2] In 1107, Gloss. of Arch., vol. iii. p. 45.

[3] See page 6, line 8.





CHAPTER II.

OF THE RECTORIES, MANORS, AND ADVOWSONS.

THERE are, belonging to the parish church of Attleborough, two rectories,—one of the greater part, or of the two parts annexed, called, in the Norwich Doomsday-book, Hamon's portion, from Hamon de Warren, who was rector of it, at the taxation, in the time of Henry III., when that book was compiled; and the other, of the lesser rectory, or the rectory of the third part, commonly called Westker: which rectories, until late years, were in the hands of separate patrons, and held by distinct incumbents.

In the time of Edward the Confessor, Plassey—afterwards called Plasset, or Plassing-hall Manor in the parish of Attleborough — belonged to Toradre, the Dane; after whose expulsion or death, the Conqueror gave it first to Roger Fitz-Rennard; and at his decease, rejoining it to the Castle of Buckenham, from which it had been

separated, he gave it to William de Albini. From William de Albini it descended with Plassets in Besthorpe, which was part of the same manor, and to which the third part of the advowson of Attleborough belonged,—as another third part did to this,—to Sir Robert de Tateshall, and from him to the Bernaks: so that there were two third parts belonging to Plassets, reputed as one manor. In the year 1438, the then Ralf Lord Cromwell had two turns in the advowson of this two parts, (Sir John Clifton, Knt., having the third, in right of Margaret, his mother,) which he granted to Sir John de Radcliff, Knt., and Thomas, his son, and his heirs, together with the manor of Plassets in Attleborough, which was now separated from Plassets in Besthorpe; and so it became joined to Mortimer's manor, with which it now remains; the third turn in the advowson of the two parts being joined before 1516.[1]

The manor of Attleborough Mortimers contained the third part of Attleborough, or all *the other part of Attleburc*, or the whole of that part where the present church and town stand; and accordingly, a third part of the advowson always belonged to it, and continued to be a separate institution till August 19th, 1755, when the rectories of Attleborough, major and minor, were consolidated.[2]

In the time of the Confessor, Turkill, the Dane, had possession of it, as Toradre had of Plassets; but upon its coming into the hands of the Conqueror, he gave it, as well as Plassets, to Roger Fitz-Renard. It was held by the Mortimers very early, if not in the time of the Conqueror, with whom that family came into England. After the division of the Mortimer's estate between the three daughters of Sir Thomas Mortimer, who were co-heiresses to Sir Robert, their grandfather, this advowson of the third part was allotted to John Fitz-Ralf, of Great Ellingham, Knt., as part of the inheritance of Margery Mortimer, his wife; and from that time it passed from Fitz-Ralf to Conyers, from them to the Warnars, and so to the Gurnays and Davys, whose sole daughter and heiress, Mary, married Sir Roger Pott, of

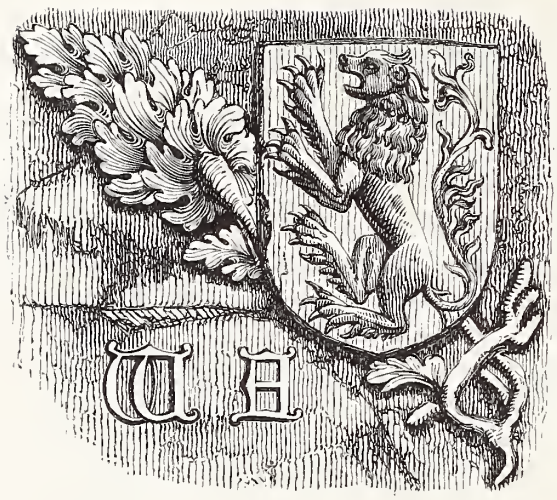
[1] See Blomefield's Hist. of Norfolk, vol. i. p. 504.

[2] See Hist. and Antiquities of the County of Norfolk, vol. viii., Norwich, 1781, p. 42.

Great Ellingham, Bart., from whose family it came, by purchase sometime between the years 1728 and 1737, into that of the Wyndhams of Earsham Hall, in this county,[1] which failing in issue male, at the death of Joseph Wyndham, Esq., in 1810, it passed to his sister Ann, the wife of Sir William Smÿth, of Hill Hall, in the county of Essex, Bart., the mother of the present patron, who holds it with the other advowson and manors of this parish.[2]

[1] See Blomefield's Hist. of Norfolk, 4to and 8vo, vol. i. pp. 483, 526.

[2] See Appendix, No. I.



CHAPTER III.

HOUSE OF ALBINI, THE PINCERNA — WILLIAM FIRST EARL OF ARUNDEL OF THIS FAMILY, AND QUEEN ADELIZA HIS WIFE — WILLIAM THE SECOND EARL.

WILLIAM DE ALBINI, Albigni, or de Albani, the first of the family to which the foundation of the parish church of Attleborough may be ascribed, as being the patron of the rectory of the greater part, was the son of Roger de Albini, by Amicia de Mowbray, his wife, and brother to the famous Nigel de Albini, whose posterity assumed the name of Mowbray, from that of his mother. He came to England with William, Duke of Normandy, at the Conquest, and, rendering him great assistance in that work, received from him the Castle of Buckenham, and its appendant manors, with divers other lands in Norfolk, and elsewhere, for his eminent services. He obtained from the same monarch the appointment to the office of chief butler to the kings and queens of England upon the day of

their coronation;[1] for which reason he was always styled Pincerna Regis, (the king's cupbearer.) This office, which was originally annexed to the manor of Buckenham, appears to have been subsequently attached to other property, or rather, perhaps, after the partition of the estates of Hugh de Albini, the fifth Earl of Arundel, in the year 1243, to have followed the *caput baroniæ*.[2]

[1] William de Albini being the chief butler or cupbearer of the Duchy of Normandy, William the Conqueror appointed him to the same office in England, at his coronation in Westminster Abbey. The honour has descended by hereditary custom to the Duke of Norfolk; and when there is a coronation banquet, the golden cup, out of which the sovereign drinks to the health of his or her loving subjects, becomes his perquisite."—*Howard's Memorials*, quoted by Miss Strickland, in her History of the Queens of England, vol. i. p. 245.

[2] The office of chief butler, which was originally appendant to the manor of Buckenham, appears to have been subsequently attached to other property, or rather, perhaps, after the partition of the estates of Earl Hugh in 1243, to have followed the *caput baroniæ*, as above stated. In a plea held in Hilary Term, 1303, it is asserted to have belonged jointly to the manors of Buckenham, Wymundham, and Kenninghall. (Commun. de Term. S. Hil., 31 Ed. I. rot. i. Norf.) At the coronation of Edward the Sixth, it was claimed by Sir Edmund Knevet, as lord of the manor of Buckenham only, but the claim was disallowed: at that of Charles the Second, the attempt was renewed by another person, on the same ground, and with similar success; and the judgment in both instances was given in favour of the Earl of Arundel. The following extract from the entry of the court, in the former case, will illustrate both the ground of the decision and the nature of the claim:—

"Henry, Earl of Arundel, claimeth to be chief butler, as well at the king's coronation as the queen's, by reason that the said office is appendant to the said earldom; and claimeth thereby to have all the wine in the pipes, and hogsheads, and other vessels of wine, as soon as the wine of the same vessel is drawn to the bar: and also to have the best cup that is before the king that day at dinner: and to have all the pots and cups that are within the wine-cellar remaining after dinner, so that they be neither gold nor silver. And for the proof of the possessing of the said office, the same earl alleged the possession thereof of his ancestors, at the coronation of King Edward the Second, and King Richard the Third, King Henry the Seventh, and at the coronation of our late sovereign lord, King Henry the Eighth. And forasmuch as Sir Edmund Knevit, Knt., did exhibit a like bill of claim for the same office, and did not show any manner of proof for the same, nor follows the suit thereof, it appeared to the said commissioners that the ancestors of the said earl have always done the said service. Thereupon the same earl was admitted to do

When William de Albini came into England he must have been a very young man, probably not more than twenty years of age, if so old; which may be inferred from the fact, that he survived his younger brother, Nigel, eighteen years, who also came over with the Conqueror, and who is said to have died very aged. That he should have appeared in arms at this early age, and have performed services worthy of the notice and recompence of his sovereign, will not appear extraordinary, when it is considered, that Roger, the son of his younger brother, Nigel, when a ward of King Stephen's, and in his twentieth year, attended, as one of the northern barons, at the consultation which was held at York in 1138,[1] with Archbishop Thurston, for the defence of those parts; and also, that he was a chief commander in the memorable battle fought near North Alverton,[2] commonly called the Battle of the Standard, when the English obtained a complete victory over the Scotch. William de Albini married Matilda, or Maude, daughter of Roger Bigot,[3] Earl of Nor-

the same service at this time, and to have and enjoy the fees and profits belonging to the same, salvo jure cujuscumque." — Book of Coronations, in State Paper Office, f. 47.

A right to the same perquisites, which are here enumerated, had been previously asserted by Thomas, Earl of Arundel, at the coronation of Henry the Fourth, but, with the exception of the cup, they were adjudged to belong to the high steward. (Ibid. 27.) They were, however, afterwards claimed at the coronation of Charles the Second, and obtained. (Ib.) The office is now held as appendant to the earldom, and the only acknowledged fees are the gold basin and ewer, employed at the ceremony, together with the cup, from which the monarch drinks at the banquet. The entry on the coronation roll of King George the Fourth, relative to this subject, will be found in the Appendix (No. III.) to the work from which this note is taken. — See Tierney's Hist. of the Castle and Town of Arundel. 8vo, p. 169.

[1] Nigel de Albini married Gundred, daughter of Girald de Gornay, in June, 1118, (18th Hen. I.) by the special advice of the king. (Dugdale's Baronage, vol. i. p. 122.)

[2] Now called North Allerton.

[3] Roger Bigot, or Bigod, founded Thetford Abbey about 1104. See Martin's History of Thetford, 4to, London, 1779, p. 112; and Turner's Notitia Monastica, by Nasmith, fol., Cambridge, 1787, Norfolk LXIV. Anno Domini 1107 obiit Rogerus Bigod. Principalis fundator Monasticii B. Maria Thetfordiæ.—Monast. Anglic., tom. i. p. 640. His son William, steward of

folk, and Adeliza, his wife, by whom he left issue three sons: namely, William, Nigel, and Oliver; and one daughter, Oliva, who married Raphe de Haya. Sometime between the years 1100 and 1107, he founded, to the honour of the Blessed Virgin Mary, at Wymondham, the Priory of Black Monks from St. Albans,[1] to which abbey this house was a cell till about the year 1448, when it was also made an independent abbey.[2] Subsequently, when assisting at the solemn

the household of Henry II., died by shipwreck. Hugh, his brother, succeeded to the king's stewardship, took part with Stephen, and was the principal instrument in securing his succession to the throne, by averring upon his oath that Henry II. upon his deathbed disinherited Maud, and appointed Stephen; whereupon the Archbishop, being over credulous, solemnly anointed him. (See Dugdale's Baronage, vol. i. p. 132.)

[1] The Monasticon Anglicanum dates this foundation A.D. M.CXXXIX; but it could not have been so late, because King Henry I., who came to the throne in 1100, and died in 1135, confirmed their grants; and Roger Bigot, who is one of the witnesses to the foundation charter, died 1107. Richard, Abbot of St. Albans, is also mentioned in the charter, who died in 1119. Moreover, at the period of the former date, the founder, supposing him to have been no more than twenty years old when he came with the Conqueror's army into England, would have attained the extreme age of ninety-three years when he laid the foundation. See Tanner's Notitia Monastica, by Nasmith, Cambridge, 1787, lxxvi., Norfolk; Dugdale's Monasticon Anglic. vol. i. p. 337, and his Baronage, vol. i. p. 132.

[2] The Priory of Wymondham was advanced from a cell to St. Albans, to an abbey, upon the following occasion: John, the seventh of that name, could not endure a certain monk of the house, whom he had made archdeacon, or archlevite, whose name was Stephen Lundun, because he sometimes told him of his faults; and to get rid of him, the abbot persuaded him to take charge of Wymondham Priory, then void of a governor. Stephen having accepted the promotion, pleased both his flock and founder wondrous well; but displeased his father, the fore-said Abbot John, who, within a year, sent express commandment to discharge the prior from his priorship, which was heinously taken both by himself and his patron or founder, (whose name was Andrew Ogard,) insomuch that they joined in petition to the Pope that it would please his Holiness that the Abbey of St. Albans might have no jurisdiction over the Priory of Wymondham; that the priory might be altered into an abbey, and that the prior thereof might ever be honoured by the title of abbot. Which petition was granted, to the disgrace and shame of the afore-named father and Abbot of St. Albans.

The above story is told in verse by John Whethamstead, in a manuscript in the Cotton. Library; from whence it is taken by Weever, in his Funeral Monuments, 4to, 1767, p. 534.

exequies of Maude his wife, in great lamentation, he gave to the monks of the same abbey the manor of Hapesburg,[1] in pure alms, which he put them in possession of by a cross of silver, in which were placed certain venerable relics: namely, part of the wood of the cross whereon our Lord was crucified; part of the manger wherein he was laid at his birth; and part of the sepulchre of the Blessed Virgin: as also by his gold ring and a silver chalice for the safe keeping of the Holy Eucharist, admirably wrought in the form of a sphere; all of which he placed upon the altar by the hand of Ebrard, Bishop of Norwich, when he was about to celebrate the Mass, after prayers and the Litany were ended: unto which pious donation his three sons, among others, were witnesses. He also gave all his rents and customs in Snareshill, and the land in Kilverstone, which Henry I. gave him, for the souls of the Conqueror and Maud his Queen, for the souls of Roger his father, and Amelia his mother, Maud his wife, Nigel his brother, his own and children's souls, to Thetford Priory.[2] He gave further, to the monks of Rochester, the tithes of his manor of Elham, as also one carucate of land in Achestede, with a wood called Acholte.[3] He likewise gave to the Abbey of St. Stephen, at Caen in Normandy, all his lands lying in Stavell, which grant he made in the presence of King Henry and his barons.[4] The precise year of his death Dugdale says he could not find; but Blomefield and Weever state that he died in the third year of Henry II., 1156. In this, however, they are mistaken, as the Charter of Buckenham Priory, which was founded in 1151 or 1152, by William Albini, the son, when Lord of the Manor of Buckenham (see p. 24), states that it was done, pro honore Dei, &c., et pro animabus patris et matris meæ. He was buried by the side of his wife, before the high altar of the Abbey Church at Wymondham.

[1] See Dugdale's Baronage, vol. i. p. 118; and Monastieon, vol. i. p. 338, by error marked 339.

[2] Taken from the Register of Benefactions to Thetford Priory in the Cotton. Library. Vitel F. 4, sinee burnt. See Martin's History of Thetford, p. 125.

[3] See Dugdale's Monasticon, vol. i. p. 30.

[4] See Dugdale's Baronage, vol. i. p. 118.

Upon his monument was this epitaph, in Latin:—

Hunc pincerna locum fundavit, et hic jacet, illa
Quæ dedit huic domui, jam sine fine tenet.[1]

Pincerna, founder of this place, lies here, and he
Now hath, in what he gave, a perpetuity.

THE SECOND MEMBER OF THE ALBINI FAMILY, to whom the building of Attleborough Church may be ascribed, as living during the time in which the Norman style of architecture prevailed in this country, was *William*, the eldest son of the Pincerna, who succeeded his father in the possession of Plassing-hall Manor, and the advowson of the greater rectory of the two parts. It is not until the second year after the death of King Henry the First, that we have any signal mention of his name by the historians of his time; but in the course of this, or of the following year, he is stated to have been engaged in the valorous exploit, for which he obtained the appellation of WILLIAM WITH THE STRONG HAND; a name, which, if the accounts we have of it are entitled to the credit they have received, he eminently deserved. It is as follows:—

"It hapned that the Queen of France, being then a widow, and a very beautiful woman, became much in love with a knight of that countrey, who was a comely person, and in the flower of his youth; and, because she thought that no man excelled him in valor, she caused a tournament to be proclaimed throughout her dominions; promising to reward those who should exercise themselves therein, according to their respective merits; and concluding, that, if the person, whom she so well affected, should act his part better than others in those military exercises, she might marry him, without any dishonor to herself.

"Hereupon divers gallant men, from forrain parts, hasting to Paris; among others, came this our *William de Albini*, bravely accoutred; and in the tournament excelled all others; overcoming

[1] Blomefield, vol. xi. p. 524, and Weever, p. 535, who erroneously called him Earl of Arundel.

many, and wounding one mortally with his lance; which being observed by the queen, shee became exceedingly enamoured of him; and forthwith invited him to a costly banquet, and afterwards, bestowing certain jewels upon him, offered him marriage. But having plighted his troth to the Queen of England, then a widow, he refused her. Whereat she grew so much discontented, that she consulted with her Maids, how she might take away his life; and in pursuance of that designe, inticed him into a garden, where there was a secret cave, and in it a fierce lion, unto which she descended by divers steps, under colour of showing him the beast. And when she told him of his fierceness, he answered, that it was a womanish and not manly quality to be affraid thereof. But having him there, by the advantage of a folding dore, thrust him in to the lion. Being therefore in this danger, he rolled his mantle about his arm, and putting his hand into the mouth of the beast, pulled out his tongue by the root; which done, he followed the Queen to her Palace, and gave it to one of her Maids to present to her."[1]

Vincent has treated this story with ridicule;[2] and facetiously gives it as his opinion, that Albini was far too lenient with the lion; for when his arm was once in the beast's mouth, he should have thrust it further, and turned him inside out: and the writer[3] of the History and Antiquities of the Castle and Town of Arundel, speaks of it (vol. i. p. 169) as a "legendary" story; but still it is

[1] Dugdale's Baronage of England, vol. i. p. 118.

Miss Strickland, in her interesting Life of Queen Adelicia, with reference to this circumstance, says, "when he won the prize at the tournament, held at Bourges in 1137, in honour of the nuptials of Lewis VII. of France and Eleanor of Aquitaine, Adelaide, the gay queen dowager of France, fell passionately in love with him, and wooed him to become her husband; he replied that his troth was pledged to Adelicia, the Queen of England. (Lives of the Queens of England, vol. i. p. 246.)

[2] In the discourse of Errours in the first edition of the Catalogue of Nobilitee, published by Raphe Brooke, York Herald, by Augustine Vincent, Rouge Croix, folio, London, 1619.

[3] The Rev. M. A. Tierney, F.S.A., Chaplain to his Grace the Duke of Norfolk.

Volle Dom̃s Suffor̃ Oibus hor̃ suis ꝑsent̃ et futur̃ -
Hoñis Et Anglie de honore Arundell Fultu Notum
Sit orb̃ vob̃ me remisisse et hac ꝑsenti carta confirm̃ -
Guyoni Eturus Ostam cum orb̃ ptinentiꝫ suis ni bosto
ni plano, ni prato, ni pastur̃ ni aquis ni piscar̃ in
Molendiñ ni burgo et dotem Sore ville ꝓdict̃ libe et
quiete et honorifice tenend̃ de me et hered̃ meis sibi
et hered̃ suis salvo servitio dñi mei Regis et mei servitio
Fult̃ quar̃ ptis de feodo unius militis defend̃ cunta
dñi patris mei sibi remisit et confirmavit Ego Egf
dune de Aubem patrus meis Tirando de Bonn -
Rogero Fulcone Willo Gaveny Philippo de Cardyor
Robto de Milion Manasseo Aquilo Egito Capellano
meo Nico de Dallo pollo Felix Damasio mo et
multis alijs

Facsimile by Staunbridge & Cº.

"seriously" told by Dugdale in his Baronage; and Blomefield says,[1] with reference to the credibility of it—"I am sensible how much Mr. Vincent ridicules the story; but, as I find it in authors of as good authority as himself, and some of the ancient bearings of the Arundel family have the lion without a tongue, I could not omit inserting it."[2]

According to Mr. Howard's computation, Adelicia was in the thirty-second year of her age at the time of King Henry's death, in the very pride of her beauty. The fame of her charms and accomplishments, it is said, induced the confidential advisers of the king to recommend their sorrow-stricken lord to wed her, by way of antidote to the corroding melancholy, which, since the loss of his children in the fatal White Ship, had become constitutional to him. The nuptials were publicly solemnized at Windsor, on the 24th day of January, 1121; and she lost her royal husband in the year 1135. She was dowered by the king with the domain of Arundel Castle and its valuable dependencies, the forfeiture of Robert, Earl of Belesme. She contracted her marriage with William de Albini in the third

[1] Hist. Nor., vol. i. 8vo and 4to, 371.

[2] Miss Strickland gives a second version of this story, wherein the Earl of Arundel is represented as tearing out the lion's heart, which, she says, "he must have found conveniently situated at the bottom of his throat;" but I regret to say that the version is not to be found in Dugdale's Baronage, which she quotes. She observes, that the tongueless lion in the armorial bearings of the house of Albini is one of the most good-tempered looking beasts ever seen. In the spandrel of New Buckenham Church doorway, he seems rather to be shrinking from his assailant.

The print which is here inserted, refers to this subject, in a very interesting manner. It is a fac-simile of an original charter of William de Albini, with his seal annexed, which represents him advancing to the conquest of the lion, whose image, from whence his armorial bearings are derived, is reflected upon his shield. Beneath his horse is a cock; as indicative of the country in which the valorous deed was achieved. However the story be now told, this document may be considered as a sufficient proof that it rests upon a better foundation than a mere legendary tale. It may be regarded as one of the very earliest instances of the bearing of armorial ensigns in this country. It appears in this publication, through the friendly attention of Sir C. G. Young, Garter King at Arms.

year of her widowhood; having been betrothed to that earl some time before. A Wiltshire tradition states, that she passed the first year of her widowhood at St. Giles' Hospital, or Fugglestone, at Wilton town's end; of which hospital she is said to have been the foundress, and wherein she was buried; though Sanderus, in his account of the Abbey and Churches of Brabant, expressly states that she died in the Convent of Affligham, near Aloste, in Flanders, which had been founded conjointly by her father and his brother, Henry of Louvaine; where, in accordance with the spirit of the times, she ended her days in cloistered seclusion, not only from the pomp and pride of earthly grandeur, but also from the endearments of a husband and youthful progeny.

The beauty and amiableness of this princess are repeatedly spoken of by the historians of her day; and her irreproachable and truly pious disposition, as well as her high mental qualifications, made the theme of their commendation. As an exemplary and a devout Christian, a dutiful and an affectionate wife, and a truly amiable and highly accomplished woman, she drew to herself, from every quarter, admiration and affection. By the Provençal and Walloon poets, to whom she was a munificent patroness, she is styled Alix la Belle. The chroniclers have given her the name of The Fair Maid of Brabant. Robert of Gloucester says, "He knew no woman so fair as she was seen on middle earth;" and the contemporary historian, Henry of Huntingdon, has preserved for us a Latin sonnet, in which the poetic turn of compliment is but rarely equalled. It is given in Camden,[1] with an English translation in verse, which differs in the different editions of his work;[2] but the terse and neat terms in which it is expressed are lost in any language but its own: and though the sentiments are sufficiently conveyed in other copies, the following may be thought as close to the original, as a metrical version into our own language admits:—

[1] See Britannia, vol. i. page 268, 2nd edition, in 4 vols. by Gough, 1806.

[2] See Copy in The Lives of the Queens of England, by Miss Strickland, vol. i. p. 219.

"The Muse, appalled with Adelina's graee,
Fails in astonishment her charms to traee.
The fairest crown, the richest gem, though bright,
Fade on thy brow, and shadow into night.
Cast off the garniture; Nature in thee
Has framed the mould of perfect symmetry.
Beware the ornaments which cannot shine
To give thee lustre, but absorb from thine.
Let the mean praise I dare to offer thee
Draw down thy condescending grace on me."

By his marriage to Adelicia, William de Albini came into possession of all the honours and estates in Sussex, which the King, her late husband, had settled in dower upon her; and he assumed the title of Earl of Arundel in her right.[1]

Between the Empress Matilda, the King's daughter by his first wife, Matilda of Scotland, his only surviving child, and Adelicia, there appears to have been a warm attachment; and when the former landed in England, in the year 1139, Albini is said to have been one among the counsellors who advised the measure. He received her at Arundel, and of course was present there to conduct the defence of the castle against Stephen, should he not yield to the urgent solicitations of Adelicia, to allow her guest and daughter-in-law to depart from it, unmolested, to join her natural brother Robert, at Bristol.

But beyond this, the Earl of Arundel and his royal spouse took no part in support of Matilda's pretensions to the crown of England, which had now rested for four years upon the head of Stephen; and throughout all the subsequent vicissitudes of her fortune, they maintained a steadfast and loyal obedience to a sovereign, who, by the tacit consent and sufferance of the nobility and people, had been allowed to possess himself of the throne, and been solemnly consecrated for the royal office by the hand of the highest ecclesiastic in the country.

Though, from his conduct upon this and other occasions, it may fairly be concluded that Albini felt the justice of Matilda's claims, yet, under such circumstances, and in an age when the attachment, which both the Normans and English bore to the laws of their country

[1] Tierney, vol. i. p. 171.

and the rights of their sovereign, was weak, he would not that they should be made the cause of breaking up the peace and happiness of a nation; and of opening a warfare in which the lives of thousands would be sacrificed, and that by the hands of their dearest friends and nearest relatives. With such views, therefore, it was that he stood unshaken in his allegiance to the reigning monarch; and though, evidently with feelings of reluctance and uneasiness, he appeared in arms amongst his supporters when his services were demanded by the king.

Upon the capture of Geoffrey de Mandeville, at St. Albans, in the year 1142, when, in consequence of the high favours which that nobleman had accepted at the hand of the Empress Matilda, Stephen found it necessary to secure his person, in order to prevent his own ruin, it is said that, before he could be laid hold on, he underwent a sharp skirmish with the king's party, wherein the Earl of Arundel, though an expert and stout soldier, was unhorsed in the midst of the water, by Wakeline de Oxeai, and almost drowned;[1] though the same writer, in another place, calls this encounter a bloody fight, in which the Earl of Arundel was thrown into the water with his horse, and escaped very narrowly.[2]

After a fruitless struggle for the crown of England for eight years, during which she had experienced a variety of good and adverse fortune, the Empress Matilda, though of a masculine and courageous spirit, harassed and depressed by the continual dangers to which both her person and family were exposed, left the kingdom in the year 1147, and retired into Normandy. Four years after this, the Dowager Queen Adelicia, who is said to have been the only person with whom this haughty princess did not quarrel, was taken by death from him who had been for eleven years her affectionate partner.

Since the death of her first husband, with whom she had been seated upon the throne for fifteen years, she had granted to the Abbey of Reading, where he was buried, and which he had founded and richly endowed with that view, the church of Berkely, in Gloucestershire,

[1] Dugdale's Baronage, vol. i. p. 119. [2] Ibid. p. 202.

with a suitable provision for prayers for his soul, with those of her father, Duke Godfrey of Louvaine, her Lord, whom she here calls the Earl of Chichester, and of herself and children. After her second marriage, she likewise founded the Priory de Calceto, or Pynham, dedicated to St. Bartholomew, near Arundel, for Augustinian or Black Canons, whose business it was to take charge of the bridge and passage of the river.[1] She moreover gave in trust to the Bishop of Chichester, certain lands in Arundel, for the payment of two chaplains to perform divine service in the castle: and to the cathedral church of Chichester, she made a grant[2] of East and West Dean: all which gifts and charters were solemnly confirmed by her affectionate husband, who, moreover, though he had seven children of his own, of which she was the mother, yet, such was his respect and honour for her of whom he always spoke as the incomparable queen,[3] he nevertheless made her brother, Jocelyn of Louvaine, whom she had invited into this country to share in her prosperity and happiness, Castellan of Arundel; and upon his marrying Agnes, the heiress of the Percys, he having no possessions of his own, Albini munificently presented to him the fair domain of Petworth, in Sussex. Adelicia died in the year 1151, in the 49th year of her age,[4] having had, by the Earl of Arundel, seven children: namely, William, Earl of Arundel, who succeeded to the honours and estates of his father; Rayner; Henry; Godfrey; Alice, married to John Earl of Eu; Oliva; and Agatha.

Within two years of the death of Adelicia, Albini founded, on his estate at Buckenham,[5] the Priory, or, as it was subsequently called,

[1] Dugdale's Monasticon, vol. ii. p. 143, and Tanner's Notitia Monastica, Sussex, xxvi.

[2] Dugdale's Baronage, vol. i. p. 120.

[3] Eximia Regina.

[4] She was born 1103
Married to Henry I. . . 1121
Henry I. died 1135
She married Albini . . 1138
And died 1151

[5] The fact that Queen Adelicia, after her marriage to Albini, resided with him at New Buckenham, is very questionable. The extreme old age to which the Pincerna, the father, lived, leaves but little ground for the supposition that the son became possessed of his paternal estates very long before the death of his wife in 1151; for three or four years before which she is said to have

the Abbey for Black Canons of the Order of St. Augustin, who were in all things to follow the institution of the Church of St. Mary, of Meretune. This work, as he himself states in the Charter, he entered upon by the advice of William (Turbe)[1] Bishop of Norwich. The foundation was laid for the honour of God and St. Mary, and St. James the Apostle, and all the Saints of God, for the maintenance of daily prayers for the salvation of King Stephen and the Queen Matilda, his wife, and their children; also for the salvation of the founder, and for the *soul* of Queen Adelicia, his wife, and for the salvation of their children; and for the *souls* of his father and his mother, as well as of his supporters and friends.[2]

By this Charter, in which he describes himself as *William, Earl of Chichester*, Albini endowed the priory with the rectories of All Saints and St. Andrew's belonging to the manor, and the whole of the tithes and revenues arising from them; also with the site of the castle, consisting of about eighty acres of land, and the castle itself, which was to be pulled down, with a wood called Little-Hage, and Mide-crofts, and the adjoining meadow, and Newcrofts before the castle gate, and Alfurd, the smith, with the land which he held, and five acres of land which had been Sparhavec's. To which he added,

retired to a nunnery upon the same foundation as the Monastery of Affligham, of which her younger brother, Henry of Louvaine, was professed a monk, and in which nunnery she died. Neither does the character of the Castle of New Buckenham, nor any records respecting it, support the idea that it was ever fitted for the residence of an inhabitant of her rank.

[1] William Turbus was consecrated Bishop of Norwich, according to Gervas, A.D. 1146; according to Cotton, 1150; and according to Godwin, 1151. He died 1173-4. Richardson, the Editor of Godwin (folio, 1743), has adopted the first of these dates, p. 428.

[2] The terms of this Charter indicate plainly enough, if the record be correctly given, the time of the foundation of the priory, to be 1152; for Adelicia, who is to be prayed for as being no longer in the body, died, as has been stated, in 1151; and Queen Matilda, who is spoken of in the same manner as the king, then living, was taken from him by death on the 3rd of May, in 1152. (See Chron. Gervas, p. 1372.) Still, Tanner is disposed to ascribe it to an earlier period—namely, about A.D. 1146 or 1147, in the beginning of Bishop Turbe's time. (See Notitia Monas., and preceding note.)

before his death, two caracates of land more.[1] (Blomefield, vol. i. p. 384.)

In the year 1153, Prince Henry, the son of the Empress Matilda, now in his twenty-first year, having married Eleanor, the daughter and heir of William, Duke of Guienne, and Earl of Poictou, who had been divorced from her husband, Louis the Seventh of France, obtained possession, as her dowry, of the rich provinces which had been annexed to the crown of France, but which were now restored to her by her former husband. The lustre which Henry received from this acquisition, and the prospect of his rising fortune, produced an effect highly favourable to his interests in England;[2] of which he being informed, made an invasion of the country, and having taken Malmesbury, he proceeded to relieve Wallingford, upon which Stephen had advanced with a superior army to besiege.[3] The hostile armies were within a short distance of each other, and the king was in conference with his earls and barons by themselves, when his horse, rearing three times successively, with his forelegs in the air, so as to endanger his rider, fell precipitately upon the ground. The circumstance being regarded by the nobles as a portentous omen, and at the same time causing among the superstitious soldiers the appearance of mistrust, the Earl of Arundel, who saw that it was a moment favourable for effecting a reconciliation, boldly addressed the king in the following simple and appropriate language, and prevented the bloody onset which must otherwise have ensued:

"We are forewarned, O King, by these manifest tokens, that it will be by no means safe for us to enter into an immediate engage-

[1] Carrucata est tantum terræ quantum aratrum unum sive CARUCA colere vel arare potest (in anno.)

A PLOUGH-LAND, nos Angli dicimus; olim HIDA dicebatur. Glossarium quod W. Watts, adjecit Historiæ Mat. Paris. Ubique tamen non eadem, ejusdem scilicet quantitatis, sed varia, hic major, illic minor, prout solum levius fuerit aut operosius. De quo vide Coci Notas in Littleton. Glossarium Gulielmi Somneri in fin x Scrip. Hist. Anglica:

[2] Henry de Knyghton de eventibus Angliæ, 2391; et Chronica Gervasii, 1373.

[3] Hume's Hist. of England, vol. i. p. 368.

ment with the duke, as a more just cause excites his energies to commence the contest, and the warlike band, inflamed by your depriving them of their hereditary rights, threaten us with a merciless slaughter. Besides, there is in both armies so great a multitude, not only of kinsmen and grandchildren, but also of brothers who are opposed to one another, that when the troops shall mingle together in the fight, it must needs be that many will be polluted by parricidical contagion. Let, therefore, the impious fury of civil war be allayed, and delegates of good and tried fidelity being appointed on both sides, let the jarring dispositions of those who are of the same blood be restored to the unity of bounden affection for each other; and a truce having been agreed upon, let the causes of animosity be in the meantime left at rest."[1]

The advice was not without its desired effect. The king and the young duke met in the front of the two armies: a truce was agreed upon; and, before the close of the year, a solemn instrument was ratified, by which Stephen adopted Henry as his successor to the throne, and gave the kingdom, after his own death, to him and his heirs for ever. To this instrument, Albini attached his signature as a subscribing witness at the head of the barons, under the title of the Earl of Chichester.[2]

Upon Henry the Second's coming to the throne, he not only made a grant to Albini of the castle and honour of Arundel, in his own right, for ever, which hitherto he had held only as the dowry of his wife; but also invested him with the Earldom of Sussex,[3] and attached him to his court by appointing him to various important offices and employments.

In the year 1164, he was joined with the Bishops of London,

[1] Gervase, p. 1373.

[2] Tierney's Hist. of Arundel, vol. i. p. 173.

[3] This was done by a grant of the *tertium denarium* of the pleas of the county, which, in ancient times, was the usual way of investing such great men with their titles; after the ceremonies of girding on the sword, and of putting on the robes, which have ever, till of late years, been thought essential to their creation, had been performed. (Dugdale's Baronage, vol. i. p. 119.)

Exeter, Worcester, Chichester, and others, in an embassy from Henry II. to the King of France and the Pope, respecting Thomas à Becket, who, instead of answering a summons to appear and hear the sentence of the court against him, which had decided that he deserved to be committed to prison, and punished according to law, for insulting his sovereign, and for coming into the assembly in such a manner as might excite the people to sedition, had secretly fled the kingdom. Upon the refusal of the former to comply with the request which the King of England had commissioned his ambassadors to make to him by letter, that Becket should not be allowed to take refuge in France; and, moreover, that the Pope should be cautioned by him against placing any confidence in what might be suggested by the archbishop, they left the court of France and proceeded to Senis in Tuscany, where they obtained an audience of the Pope as he sat in his Consistory Court, surrounded by his cardinals. The bishops spoke successively to the disparagement of Becket, whose conduct the Pope manifested a strong disposition to extenuate. At last, the Bishop of Exeter closed the appeal on the part of the embassy, by saying that the business of their mission did not admit of much delay; nor was the cause of the archbishop to be finally decided in his absence. "We request, therefore," said the prelate, "that delegates may be appointed to hear the allegations which the King has to bring against him; as also his lordship's answer to them; and after having heard both sides, they may have authority to determine the question." The Earl of Arundel, perceiving, by the silence which ensued, that the bishops, to whom it should appear the conducting the suit was entrusted, had concluded their appeal, now advanced from his station among the military, and solicited a hearing. Whereupon, silence being called, he discreetly and courteously addressed the Pope.

"We, being unlearned men, are wholly ignorant of what the bishops have spoken; and therefore it behoveth us to explain, as well as we are able, for what purpose we have been sent; assuredly, not for the purpose that we should debate and contemptuously injure

any man, especially in the presence of so eminent a personage, to the expression of whose will and authority the whole world justly bows; but, doubtless, to this end have we come to testify to you in your immediate presence, and of the whole court of Rome, the devotion and affection with which our lord, the King, hath been accustomed, and continues to conduct himself towards you. By whom do I say he hath sent? by the most venerable and leading men he could obtain in his dominions; viz., by archbishops and bishops, by earls and by barons. Greater men than these it was beyond his ability to find; and, if he had found them, assuredly he would have appointed them in consideration of the reverence which is due to you, and the holy Roman Church. To these things we may add, that, in the rank of fatherly dignity in which you stand towards us, you have, from the first entrance upon your promotion, had ample proof of the fidelity and devotion of our lord the King, while he hath subjected himself, his people, and everything that he has, entirely to your pleasure. And assuredly in the unity of the Catholic faith, in which it is your province to rule in Christ, we believe there is not one more faithful, more devoted to God, or more discreet in the preservation of the peace which he has been appointed to maintain. Nevertheless, the lord archbishop also, in his rank and degree, is equally well ordered; and, in those things which belong to his office, is provident and discreet; although, as it hath appeared to some, he is occasionally too sharp; and, but for that difference, which now exists between my lord the King, and my lord the archbishop, the kingdom and the priesthood would mutually rejoice with one another under a good prince, and the best master, in a state of peace and concord. This, therefore, is our entreaty, that you will be pleased to take good cognizance of this matter, and watch more narrowly over it, in order to put an end to this difference, and restore peace."

This speech, which was delivered by the earl in his native language, obtained for him the unanimous commendation of all who stood around him, while they admired the courtesy and extreme

propriety of his demeanour. The Pope, who had listened to him with marked attention, in reply, complaisantly expressed his consciousness of the King's attachment to him, and his own desire, when the opportunity should be afforded him, to make the returns which such conduct merited: but, as what the embassage asked of him, was the appointment of delegates, he acceded to their request, and delegates should be appointed.[1] As, however, he was unwilling to invest them with such a plenary power as would enable them to settle the question without further appeal to himself, the embassage was fruitless.

Three years after this, namely, in 1167, Albini was appointed by the King to escort his daughter Matilda, who, in company with her mother the Queen Eleanor, went into Germany to marry Henry, duke of Saxony, which she did in the following year; and in 1173 he was again appointed by his sovereign to be one of his sureties for the fulfilment of the covenant which he had entered into with Hubert, Earl of Maurien, or Saxony, upon the projected marriage between Alice, the eldest daughter of that nobleman, and his youngest son, John.[2]

The high command in the king's army in Normandy, with which Albini was entrusted in the same year, led to another signal proof of his high character as a man of valorous and energetic spirit, and ready and stirring eloquence. Neither the affectionate anxiety which the king had manifested for the exaltation of his children, nor the liberal manner in which he had settled them in territories suitable to their rank, had been able to hold them in ties of an ordinary affection for him; or even restrain them from the criminality of an offensive and undisguised revolt. Henry, the eldest son, had openly espoused the interest of his father-in-law, Lewis, the King of France, who, at the head of an army of seven thousand knights, with their followers on horseback, and infantry in proportion, had invaded Normandy, and besieged Verneuil, which Henry, with

[1] Chro. Gervasii, p. 1393.

[2] Roger de Hoveden, p. 532, l. 46.

an army of his Norman subjects, was advancing to defend. The troops were marshalled to descend the heights, and enter upon the fight which was to engage them in the support of an affectionate parent against a child who had undutifully unsheathed his sword against him; when Albini, whose spirit fired at the unrighteous exhibition of a son, in violation of the law of nature, deliberately advancing to the destruction of his father, animated his comrades by the following vigorous harangue:—

"Most gallant leaders of the Normans! It behoves you, who are about to enter into the fight, to remember your lineage and reputation. Consider well, therefore, who you are, and against whom, and upon what soil you carry on this warfare. No one opposes you without a due recompence for his temerity; for fruitful Anglia, and rich Apulia, and far-famed Jerusalem, as well as the renowned Antioch, have tried your prowess, and crouched beneath it. But now, the order of things is reversed; and the King of France and his people, whom we have invariably assailed, pursued, and conquered, in their own country, have, in an outrageous and drunken manner, alas! for the shameful conduct, come together upon us. Therefore, ye accomplished warriors, lift up your hearts; and, supported by the assurance of God's presence, and the confidence in your own fortitude, rise up to face your most worthless adversary. Let the helmet protect the head, the habergeon the breast, the greaves the legs, the shield the entire body, so that the enemy shall not find a part exposed whereupon he may assault you. And advancing as ye are against a most worthless enemy, what have we to fear? Can their numbers make us do so? It is not so much the military array of the many that decides the contest, as the valour of the few. Of what advantage is the honour of consanguinity, what the regular exercise in military discipline, unless as being the smaller band we can conquer those who are more numerous than ourselves? Besides, consider well how unjustly, and how contrary to the commands of God, the King of France wickedly encourages the rashness and mistaken conduct of the sons of our invincible lord, the King of

England, in opposition to his authority and his heart's desire. Place in the Lord God your hope, and acquit yourselves like men, because Christ, the Son of the living God, who was made obedient to his Father, even unto death, will either this day infuse into the minds of the sons of our lord the King, a spirit of filial obedience to their father; or else, showing that he is a God who doth not countenance iniquity, will this day punish the wickedness of the perfidious race of France, who have wantonly seduced them from their line of duty, that, heedless of the ordinary workings of humanity, and in violation of the law of nature, the sons have risen against their parent, and the begotten raised their arm against him who hath begotten them. Besides, most gallant leaders, one thing I am most desirous strongly to impress upon you, that for the fugitive there can be no retreat; for, being surrounded as we are on every side by our enemies, there is no hope of flight to any other quarter, and thus we have no alternative, we must conquer, or we must die. But Almighty God, who judges his people in equity, may look upon us this day with the eye of mercy; and He, who by the hand of His servant David shattered in pieces the arrogancy of Goliath, may this day bring to nought the pride of our present adversaries." "And," says the historian, "the mountains and the hills resounded, Amen, Amen."[1]

The engagement was, however, prevented by a dishonourable fraud which the French king practised upon the unsuspicious Henry, who earnestly desired a reconciliation with his children. The garrison of Verneuil, having vigorously defended themselves against his numerous and well-appointed army for above a month, was, by the scarcity of provisions, obligated to capitulate, and had agreed with the assailants that, should they not be relieved within three days, they would sur-

[1] Chronicon Johannis Brompton, inter x Scrip., p. 1086.

This speech in parts strongly resembles that of Radulphus Orcadus at Alverton, before the battle of the Standard, as given by the same historian; but of the latter, he says, "qui in acie media loco stans eminenti orationem *hujusmodi* exorsus est," of the former Willielmus Comes de Arundell . . . . in medio cohortum stans *sic ait.* Brompton, 1026.

render the town, and retire into the citadel. It was upon the last of these days that the troops of Henry reached the heights above the town, when the treacherous Lewis, who dreaded their approach, sent the Archbishop of Sens and the Count of Bois to propose a conference on the day following, in order to adjust the difference between Henry and his son, and to establish peace. To this Henry consented; but in the interval, the time agreed upon for the surrender of the city having elapsed, Lewis enforced the treaty, and burning it to the ground, immediately retreated.

The treachery, however, of the French king did not go unrequited. Henry, provoked by his unworthy conduct, vigorously attacked his retiring army in the rear; and slaying many, and taking many prisoners, put the remainder of them to the rout.

While this unnatural rebellion prevailed in England, the Earl of Leicester, at the head of three thousand Flemings, landed at Walton, in the county of Suffolk, where he was received by Hugh Bigod, Earl of Norfolk, into Framlingham Castle. The rebellious barons burnt the castle of Hagoneth and the city of Norwich, but their successful career was soon afterwards arrested by Richard de Lucy, the king's justice, assisted by Humphry Bohun, the high constable of England; Robert, Earl of Gloucester, and Reginald, Earl of Cornwall, the king's uncle; and, together with them, by the Earl of Arundel, who, notwithstanding his near relationship to Bigod, stood firm in his allegiance to his ill-used sovereign, manfully opposed him, and giving him and the Flemings battle at Farnham, a place in the vicinity of Bury St. Edmunds, put ten thousand of them to the sword, took Leicester with his countess, and all his knights prisoners, and led the remainder of the invaders to lay down their arms, and gladly compound for a safe retreat into their own country.[1]

There is little more to be gathered respecting this great and truly conscientious man, but that he is said to have piously befriended many of the religious houses of his country,[2] besides those

[1] Stowe's Chronicle and Hume's Hist. of England.

[2] Blomefield, vol. ii. p. 524.

already mentioned, as having received his sanction and confirmation as the husband of Queen Adelicia. He founded the chapel at Wymondham, dedicated to St. Thomas the Martyr; also, the small chapel of Westwade, so called from the little stream it stood over, about a mile distant from the same town, on the north-west. He was, moreover, a great benefactor to the Benedictine Priory of Boxgrove,[1] in the county of Sussex, by a grant of a part of a wood called Bessesole or Belleshall, adjoining to the woods of Hannac, and forty acres of land in Stocton, with common and pasture there for forty sheep, ten oxen, two horses, twenty hogs, and land of seven shillings a year value, for the maintenance of a lamp in their chapter-house.[2] He died at Waverley, in the county of Surrey, on the 12th of October, 1176, and was buried at Wymondham, on the 19th of the same month.

"Eloquent in council, and bold in action, this nobleman was respected by his contemporaries, both as a statesman, and a soldier. His prudence enabled him to steer wide of the difficulties which involved so many others of his day in ruin; and his moderation always secured to him the esteem, even of those to whom he was opposed."

THE THIRD AND LAST MEMBER OF THE ALBINI FAMILY, who was patron of the advowson of the rectory of the two parts of the parish of Attleborough, while the Anglo-Norman style of architecture prevailed in England, was WILLIAM, THE SECOND EARL OF ARUNDEL, the eldest son of the late Earl, by Queen Adelicia, and grandson of Albini the Pincerna. He received from King Henry II. the investiture of the Earldom of Sussex, at the great council held at Northampton in January, 1177, (23rd of Henry II.;) but it is probable, (though for what reason is not known,) that he had not possession of the castle of Arundel, with its dignities and possessions, before 1191, (the third year of Richard I.)[3]

[1] This was an alien priory subordinate to the Abbey de Exaquio, or L'Essay in Normandy, to which it was given by Robert de Kaya, in the time of Henry I.—(Tanner.)

[2] Monas. Ang., vol. i. p. 592.

[3] Tierney, p. 179.

Those who have written upon the subject of this family, differ as to the number of them who were successively Earls of Arundel, and consequently, as to the periods of their deaths. Dugdale, in his Baronage, mentions but four: three named William, the first of whom died A.D. 1176; the second, on his return home from the siege of Damieta in 1222; the third, without issue, in 1234, (the 18th of Henry III.;) and his brother and heir, Hugh, on the 7th of May, A.D. 1243, (the 27th of Henry III.,) leaving, through default of an heir male, his inheritance to be divided between his four sisters; the eldest of whom, Mabel, married Robert de Tateshall, whose son, Robert, inherited the manor of Buckenham, and had the castle for his capital seat, and died in 1272, seised of that manor with the advowson of the two parts of Attleborough. The castle and manor of Arundel went to John, son of John Fitzalan, lord of Clun, who had married Isabel, the second daughter.[1] Blomefield, in his account of New Buckenham, who follows Vincent, enumerates four Albinis, Earls of Arundel, who enjoyed the title successively, and bore the name of William, besides the fifth earl of the same family, who had the name of Hugh, giving the following as the dates of their deaths —1176, 1176, 1199, 1221, and 1242; and Tierney, though he agrees with Blomefield as to the number of the earls, as also in the order of their succession by the same Christian names, yet he states the dates of their deaths to be 1176, 1196, 1221, 1224, and 1243;[2]

[1] Blomefield, vol. i. p. 372.

[2] The following is the obituary of the heads of the Albini family, according to Weever. First, the Founder (of Wymondham Priory):

WILLIAM DE ALBENEY (whom he erroneously styles Earl of Arundel.) He died in the third year of King Henry II.—viz., A.D. 1156;

WILLIAM DE ALBENEY, son of the said William, Earl of Arundel. He died at Waverley in Surrey, the 4th of the Ides of October (12th) in 1176. Willelmus, comes de Arundel, senior obiit apud Waverley 4 Id. (12th) Octobris, 1176;

WILLIAM DE ALBENEY, the third Earl of Arundel and Sussex, who went with Richard I. into the Holy Land, and remained with him in Almania all the time of his imprisonment; and being full of years, died presently upon his return with King Richard, the day before the Nones of May (6th) 1196. Hoc anno 1193 obiit Willelmus, comes junior

and in a note at the close of his account of *William, the second Earl*, he rests the warranty for the adoption of such an arrangement, rather than that of Dugdale, though recently sanctioned by Lord Redesdale in the Peerage Report, upon the authority of a confirmation grant of Henry III., which commences thus:—"Henricus Rex, &c. Sciatis nos concessisse, et hâc cartâ nostrâ confirmasse donationem, quam *Wilhelmus, comes Sussex quartus*, fecit Ricardo de Atteville," &c.—(Cart. 12 Hen. III. m. 6.)[1] To which he subjoins another document, printed by Dugdale, in the second volume of the Monasticon, at page 920—namely, the confirmation Charter given by William *tertius*, comes Sussex, to the monks of Robertsbridge, which is witnessed, among others, by Wilelmus de Albini *filius Comitis*. As this evidence appears to be the most satisfactory upon the matter, the records of this family, as far as they have respect to the second Earl of Arundel, are arranged accordingly.

In the spring of the year 1177, (the 23rd of Henry II.,) this William Albini attended the great Council or Parliament at Westminster, to which the king summoned the Barons and Judges of the realm, in order to obtain their advice and concurrence in the matter, which had been referred to him for arbitration, by Alfonso, the husband of his daughter Eleanor, King of Castile; and Sanctio, that king's uncle, the King of Navarre: and upon which occasion he was one of thirty subscribing witnesses to the award issued by his

de Arundel, in vigilia nativitatis Christi, say the Annals of Waverley aforesaid;

William de Albeney, the fourth Earl of Arundel and second of Sussex, the inheritor of his father's honours and virtues, who, together with Ranulph, Earl of Chester, five others, and a great train, took his journey into the Holy Land, and after the winning of Damieta in Palestine, on his returning homeward, died in the year 1221, at a little town beyond Rome, called Kamell. Willelmus, comes de Arundel rediens de civitate Damieta moritur ultra Romam apud quoddam oppidulum Kamel nomine. Cujus corpus membratim divisum ex ipsius jussione in Anglia transportatum est, et apud Wymondham sepultum anno 1221 — (Ex Prædict. Annal. de Waverley);

Hugh de Albeney, brother and heir of the aforesaid William, who died without issue in the year 1243, in the 28th of King Henry III.—(Ancient Funeral Monuments. Qto, Lond. 1767, p. 535.)

[1] Tierney, vol. i. p. 180.

sovereign. Henry, seeing how greatly the trust, which the decision referred to him, redounded to his honour, felt obliged to proceed with all the caution and intelligence he could command, in order to satisfy, if possible, the appellants ; or at least to avoid the imputation of having pronounced a partial or unjust sentence; in which effort he was fortunately successful; for the question being fully opened and entered upon by this august assembly, a judgment was passed upon it, with which both the kings were satisfied.[1] To the instrument by which Henry promulgated his decision, Albini subscribed his attestation as William de Arundel, Earl of Suthsex.[2]

In the year 1190, King Richard I. left England upon a crusade into the Holy Land, leaving the administration of public affairs in the hands of William Longchamp, Bishop of Ely, his chancellor, and Hugh de Puzas, Bishop of Durham, the chief justice of all England, (to the latter of whom he had recently sold the appointment, with the Earldom of Northumberland for life, for 1000 marks,)[3] as his representatives and the guardians of the realm: and for the better preservation of his subjects' interests, he appointed some of the most honourable of his peers as a Council.[4] At the head of these, according to Speed, stood William, Earl of Arundel, and by which act, he says, the king did show his love and care for the English nation, as also of justice itself, for that many of these were not men bred up or formerly enabled to make justice, or their own tongues venal for a fee, honour being the rule of their proceedings, and strength of private fortunes, with their prince's favour, the pillar to sustain that honour.[5]

[1] Rapin, vol. i. p. 239.

[2] Hoveden, p. 565.

[3] Hume, vol. ii. p. 5.

[4] The number as well as the names of these counsellors is differently given by different authors. Bromton names two, p. 1170 ; Hoveden four, p. 663 ; Rapin six, vol. i. p. 248 ; Tindal, in a note, says seven: note, same place ; Speed seven ; the two latter agree also in the names, with the exception of William, Earl of Arundel, who does not appear in any of the above-mentioned authors, but the last. These variations arise from the circumstance of additional members being added to the council by the authority of the king when at Messana.—See Hoveden, p. 687.

[5] Speed, folio. London, 1632, page 515.

By the agreement which was entered into between John, Earl of Moreton, and the king's brother, the former of the king's justiciaries, William, Bishop of Ely, through the mediation of many of his brother bishops, and other faithful subjects of the king, it was determined that the castle of Windsor, which is the property of the Crown, was to be entrusted to the custody of this *William, Earl of Arundel;* who had been sworn by an oath to the faithful keeping of the same for our lord the King, as needs might be; and, if he should unfortunately be taken off by death, which God forbid, the same should then be given up to Lord John.[1]

In the year 1194, he was, with Hubert Walter, Archbishop of Canterbury elect, Richard Nigell, Bishop of London, Hamelin, Earl of Warren, and the Mayor of London, appointed a receiver and keeper of the money collected for the ransom of King Richard from the captivity, in which he was held by the Emperor, Henry VI. of Germany:[2] and, in consideration of his services, he obtained, for his own estates in the counties of Norfolk and Suffolk, a remission of the tax by which it was raised, being to a fourth part of a year's rent.[3] The scutage,[4] which he had to pay for the same object, amounted to the sum of eighty-four pounds ten shillings.[5]

He married Maud, the daughter of James de St. Hilary, and relict of Roger, Earl of Clare; by whom he had three sons; William, the Third Earl of Arundel, who married Mabel, the sister and co-heir of Ranulph, Earl of Chester; Alan; and Godfrey; and dying in the year 1196, was buried at Wymondham.

As this Earl of Arundel outlived the age of the Semi-Norman or

[1] Hoveden, p. 700.

[2] Roger de Hoveden, p. 727, inter scriptores post Bedam.

[3] Roger de Hoveden, p. 726, l. 45. *et tantum* superadderent de mobilibus suis, unde Rex deberet eis gratias scire: et de unoquoque fædo militis viginti solidos.

[4] Scutage was the pecuniary aid demanded for every shield-bearer, of those who held their lands under the crown, charged with such service, when the king, upon his engaging in any military enterprise, required it.—(Wats' Glossary to Matthew Paris's History. Folio. London, 1640.)

[5] Dugdale's Baronage, vol. i. p. 120.

Transition style of Architecture five or six years,[1] he is the last member of the Albini family to whom the foundation of the original church of Attleborough can be ascribed: and yet, as this was the style that prevailed in England during the whole period for which this nobleman enjoyed his hereditary estates in Norfolk, it is scarcely possible to imagine, that he should have been, in any other respect connected with the work, than as a contributor or surviving agent in carrying up to its completion, what either his father or grandfather had designed. Indeed, if the records, from which the extreme limits of the life of the latter are inferred, are to be credited, rather than the statements of modern times, which do not appear to be supported by any contemporary or ancient authority, the first Earl of Arundel of the Albini family must relinquish the pretensions of being either the projector or the founder of the church, as well as the son himself; and yield up the honour to be derived from it, to the piety of their progenitor, Albini the Pincerna: and, moreover, the work of the tower, a part of a sacred building generally the last executed, though it shows an advance beyond the earlier ages of Anglo-Norman Architecture, gives no indication of the approach to the Transition state; either by the introduction of intersecting arches in the mural arcades, or of pointed arch in the work above; nothing, in short, to point out the presence of an artificer of a date posterior to the conclusion of the reign of Henry I.; or, at the latest, the middle of the twelfth century.

That there should be no memorials of the foundation of this church, or of the benefactions made to it in its earlier days by any of the heads of this noble family, of whom so many pious acts for the ministrations of religion are upon record, will be a matter of no surprise, when it is considered, that while the founder of the monastic house, or the contributor to its support, was led to his pious work by the conviction that he was serving his blessed Master

[1] The period of the Transition, or Semi-Norman Architecture, as given in "A Few Hints on the Practical Study of Ecclesiastical Antiquities, for the Use of the Cambridge Camden Society," is from A.D. 1154 to A.D. 1189.

in a supererogatory degree, and stimulated to the performance of it, by the exciting doctrines of the Counsels of Perfection,[1] and of the merit of Pure and Free Alms and profitable Devotions,[2] by which the Church of God was represented as being in equity made his debtor, and bound to recompense him from the spiritual treasury intrusted to her dispensation, the more humble and retiring founder of the house of prayer for the secular clergy and laity, who conjointly worshipped God in the parochial congregation, was taught to regard his work as one of Christian obligation, inseparable from the condition of his superior station in society, which could yield him, in a spiritual point of view, no richer fruits than the hope of recompence for a faithful obedience, nor, in a temporal, than the right to patronage to the preferment which his own bounty had endowed.[3]

[1] Counsels of Perfeetion are such rules as do not oblige all men to follow them under the pain of sin, but yet are useful to earry them to a sublimer degree of perfection than is necessary in order to their salvation: so that those who follow them do more than they are bound to do, and by consequence, thereby create a stoek of merit to be communicated to others. Bishop Burnet on the XIVth Artiele.

[2] Alms of this description were gifts or grants of land, or other property, conveyed to the religious of cathedrals, monasteries, or other eeelesiastieal establishments, for their intercessions, by prayers and divine offices, for the souls of the donors, their relatives and friends, as well living as dead; when not made liable to any returns, serviec, or payment of any kind whatever, they were ealled *Free Alms:* when the lord of the soil had exempted them altogether from his jurisdiction, so that they remained subject solely to ecclesiastical authority, they were termed *Pure Alms:* considered as the fruits of piety, they were styled *Devotions.* (See Glossarium Manuale, verb: Eleemosyna.)

Every monastery was conceived to be a magazine of merit, both for the founder, his ancestors, and posterity. And although all these dotations did carry the title of pure alms; yet, seriously considered, they will be found rather *forced* than *free*, as extorted from men with a fear of purgatory, one flash of which fire is believed able to melt a miser into charity; yea, which is worse, many of their foundations had their mortar tempered with innocent blood; for which we may conceive, afterwards, they sped never a whit the better. — (Fuller's Hist. of Abbeys in his Church Hist. of Britain, p. 265.)

[3] The first rural ehurehes are not to be considered as distinet parishes, but as chapels belonging to the cathedrals, and ereeted for the convenience of those who lived at a distance from them, and that the priests who were sent out by the Bishop to administer to those who lived

The necessities of his own household, as well as those of the serfs and vassals who lived upon his estates around him, led them to look up to him for the ministration of the holy things which their spiritual needs required; and that he should supply them, appeared nothing more than a reasonable expectation, which it would be unrighteousness in him to withhold from them, if not such as a considerate and conscientious lord would be forward to make good:[1] nor would the

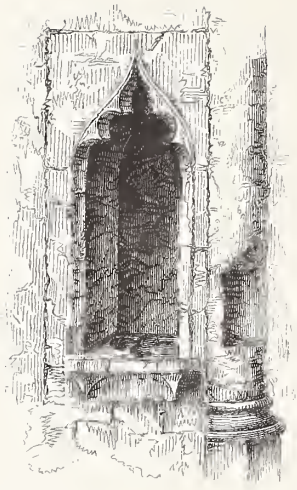
in country places, might have places to officiate in when upon their circuits. They were at first not very numerous, because the Lords, who had large estates, were the only persons that founded them, and generally they were content with building one single church, for the use of their vassals. —(Tindal's Rapin, fol., 3rd edit. 1743, vol. i. p. 146.)

[1] But the more ordinary and standing method of augmenting the number of churches depended on the piety of the Thanes or greater Lords, who having large Fees and Territories in the country, founded churches for the service of their families and tenants within their dominion. It was this gave a primary title to the patronage of laymen: it was this made the bounds of a parish commensurate to the extent of a manor: it was this divided the several portions of the same church, according to the separate interests of the several lords; (Girald Cambren. Descr. Wal., l. 2, c. 6;) and, in short, it was this distinct property of lords and tenants, that by degrees allotted new parochial bounds by the adding of new auxiliary churches. —(Kennett's Case of Impropriations, p. 5.)

Besides providing for his adopted country an outline of ecclesiastical jurisprudence and terms of religious conformity, Theodore appears to have been guided by an usage of his native Asia, in planning the establishment of a parochial clergy. Under royal sanction he followed Justinian in offering perpetual patronage of churches as an encouragement for their erection. Opulent proprietors were thus tempted to supply the spiritual wants of their tenantry; and Bede records two instances in the cases of Puch and Addi, both counts in the north of England, in which this judicious policy proved effective; and there can be no doubt, as Bede does not mention these as extraordinary acts, that many other such cases of pious munificence had occurred when he wrote. Theodore's Oriental system had, however, been in operation for ages before every English estate of any magnitude had secured the benefit of a church within its boundary. This very lingering progress has thrown much obscurity round the origin of parishes. The principle of their formation will, however, account sufficiently for their unequal sizes, and for existing rights of patronage. Theodore was born at Tarsus in Cilicia. In his sixty-sixth year he was consecrated Archbishop of Canterbury, at Rome, by Pope Vitalian, in March 668. He came to Canterbury in 669, and died in 693.—(Soames' Anglo-Saxon Church, 2nd edition, p. 85.)

pious and modest Christian, who was thus influenced in what he considered to be his course of duty in a matter which had respect to the immediate service and honour of Almighty God, who had given him the ability as well as the will to do his work, be the man, who would be likely to sound the trumpet before him to draw attention to the deed; or to proclaim aloud to the world the godly character of his performance; but rather to be satisfied that the memorial of his conduct was in the hands of God, as the record of a righteousness that would endure for ever.[1]

[1] Seeing the modest and pious founders of our inferior rural churches built those fabricks generally out of pure devotion, therein respecting the immediate service and honour of Almighty God, who is the only giver both of the ability and the will to do any good work, they would not in any case sound a trumpet before their own performances. Yet the memories of many of these devout persons have been preserved and transmitted to posterity by their friends, contemporaries, records, or writers of their respective times, or those presently succeeding; or by inscriptions on their tombs and monuments, erected, or placed in the church of their own building, by their surviving relations; not only with intent to preserve their memories, but also to declare their piety and virtue to future imitation.—(Staveley, 129.)



CHAPTER IV.

THE MORTIMERS OF ATTLEBOROUGH, AND THE CHAPEL FOUNDED THERE BY SIR WILLIAM.

THE founder of the chapel in Attleborough Church, first dedicated to the honour of the Holy Cross, and afterwards to St. Mary, was WILLIAM, the son and heir of SIR ROBERT MORTIMER, of Kingston, in the county of Cambridge, Knt.; who lived in the year 1263, when the Barons rose against King Henry II.; and who, in consequence of his having sent private information to Sir Robert de Tateshall, the second of that name, who had, with a great part of the neighbouring country, declared for his sovereign, when besieged by Sir Henry Hastings in his castle at Buckingham, had the houses burnt, and the stock that was upon his manors wasted; and it may be, that he himself was killed in the adventure: at least it is certain that his death occurred in the same year; for in the next, William, his son and heir, the founder of the chapel, was in the custody of the Earl of

Warren, who was upon Henry's side, and consequently both he and his property were protected.[1]

The armorial bearings of this family, being the national arms of France in their time, only varied in their colour, show that they were of French extraction;[2] and there are many places in that country which bear the name. The Dead Sea, in Latin Mortuum Mare,[3] and which, in the ancient style of writing, would be abbreviated into Mortū Mār, otherwise called the Lake of Asphaltites, or Sea of the Plain,[4] on the eastern border of Judea, has no doubt given its name to many collections of waters, in inland districts, of a similar stagnant nature; which have no connexion with, or approximation to, the ocean; and also to the districts upon their coasts. Blomefield speaks of two; the one in Normandy and the other in Poictou, both written Mortimer; which, on account of their not being near the sea, he says, Monsieur de Valois imagines, are to be called Morte*mars*, and so should be rendered in Latin, de Mortuo Marisco, that is, Marsh, Fen, or Mere. But the criticism seems to be superfluous; for mare stands not only for the ocean, but for any vast expanse of water, and sometimes for the region round about upon their coasts or borders;[5] in which situation some of the places bearing the name of Mortimer, or of the Dead Sea, were situated; as will appear by what follows. It is only necessary to be observed further, that the name of the family originally was De Mortuomari, to which the Christian name was prefixed.

From the speech in which William the Conqueror addressed those who stood round his death-bed, it appears, that Henry the First, King of France (in the eighth year after the great battle of Valesdonne), when he was about to invade Normandy, had divided his

[1] Blomefield, vol. i. p. 508.

[2] Or, semée de fleurs de lis, sab.

[3] *Mortuum Mare.* nomen multorum in Galliis locorum quæ a mari remotissima. Vulgo Morte*mer* vel Morte*mar*. Ita dicta autem sunt quia ad stagna, aquas nempe mortuas et resides, sita.

[4] Hoffman's Lexicon Universale. Deuteronomy, c. iii. 17.

[5] "Mare interdum est regio maritima et insulæ maris." (Facciolati Lexicon.)

forces into two bands, with a view to make an irruption into two places simultaneously; the one of which he led in person to the frontier, while he gave the conduct of the other to his brother Odo, with Raynold of Clarimount, and two Counts, Ralfe de Montdesire and Widon of Pontine; in order, that by entering the shallow places, they should invade Drani Calcegi and the whole town of Roane. Whereupon the Duke, William of Normandy, while he went forward himself against the King, sent Robert, Earl of Aucensis, and Robert Mortimer, with other most tried soldiers, against them; who, meeting them near Caseus, which is called the Dead Sea, vanquished them in a pitched battle beyond the river Soame; in which, after a great loss of life on both sides, they compelled them to retreat. In this battle Widon was taken prisoner, and the Earl Ranulphe would have been so also, unless, as the Conqueror asserted, "Roger, the Prince of my Warre, had supported him; for which offence," he adds, "I cast him out of Normandy; but a little after, being reconciled unto him, I restored him the rest of his honours; yet the castle of Mortimere, wherein he kept my enemy, by right, as I suppose, I took from him, but I gave it to William de Warren, his kinsman and lawful vassall."[1]

The name appears in the list of those among whose houses King William disposed of the lands and possessions of these realms, for their good services to him in the Conquest, as given by Stow, in his Annals of England, as it is gathered out of the Chronicles of Normandy by William Tayleur, of Rhoane, where it is placed among the Archers of the Vale of Rueill and Bretueill, and of many other places, "as Hue de Mortemer." The same historian has it, also, in "the list of the surnames of the chief noblemen and gentlemen which came with the Conqueror, as they are set down in a very ancient Roll, which he received from Maister Thomas Scriven, Esq., where it is written Mortmer.[2] Bromton has it likewise in the rhyming

[1] Stow's Chronicles, p. 123, and Ypodigma Neustriæ per T. de Walsingham, fol. Lond. 1574, p. 27.

[2] Stow's Annals, 1614, folio, pp. 104 and 108.

list of the surnames, of which he speaks, as being well enough known, and of ordinary occurrence, in his day, thus[1]—

Morten and Mortimer
Braunz and Columber.

The earliest occurrence of the name in these parts is, as it appears annexed to the deed of gift by which William, the first[2] Earl of Surrey, who died A.D. 1089, gave the churches of Acra, Methewold, Roinges, Wikemer, Trunchet, and two-thirds of the tithes of Grimestune, to the monks of the Cluniac Priory of Castle Acre; to which deed *Robert de Mortuo*-mare was an attesting witness, conjointly with William the Earl's son, and five others, signing his name, according to Dugdale, thus: Teste—*Roberto de Mortuo-Mari.*[3]

Sir William de Mortimer, the founder of St. Mary's Chapel, being always attached, as was his father, to the King, was summoned to attend his service among his judges and council. In 1282 (11th of Edward I.) he obtained a charter for a market at Stanford, in this county: and in 1285 (14th of Edward I.), when demanding against the Prior of Shouldham the advowson of Stanford Church, he set forth his pedigree from *Robert de Mortimer*, who was seised of that advowson, and presented to it in Henry the Second's time; which said *Robert* he proved to have had issue, *William*, his son and heir; who had *Robert*, his son and heir; who had *William*, his son and heir; who had issue, *Robert;* who had issue this *William*, the defendant. By which record the truth of this pedigree is plainly proved.[4]

In 1293 (22nd of Edward I.), upon the King's going into Gascony, he received command to fit himself with horse and arms, as the chief men of England then did; and to attend the King on Sep-

[1] Quorum plurima cognomina, adhuc in Anglia satis cognita et frequentata, sicut ea reperi scripta, hic inserere dignum duxi. (Bromton inter Scriptores x. Lond. fol. 1662, page 963.)

[2] Leland and Weever erroneously call him the Second. (Tanner's Notitia. Castle Acre.)

[3] See Monasticon, vol. i. p. 624.

[4] Blomefield's History, 4to and 8vo, v. i. p. 508.

tember the first, at Portsmouth, and assist him against the French. In 1296 (25th of Edward I.) he was summoned to parliament among the barons of the realm; in which year, being again in France with the Earl of Lincoln, to relieve Bellagard, at that time besieged by the Earl of Arras, he was taken prisoner, and carried to Paris, where he died, on Tuesday, November the 12th, 1297, leaving CONSTANTINE, his son and heir, sixteen years of age.

The Chapel, which SIR WILLIAM DE MORTIMER founded in Attleborough Church, is on the south side of the Tower, being the transept or chapel opposite to Chanticlere's, which is on the north: and by reason of the two priests, who served daily, one in each of these chapels, before the foundation of the College, this church was in the collegiate form, and had service performed in it according to the collegiate manner. *Sir William* was buried in the middle of it, before the altar, at which he founded a daily mass for his own and ancestors' souls, and settled a competent salary for the officiating priest.[1]

In this chapel were also buried,

Sir Constantine Mortimer, Knt., in 1334, by Catherine his first, and Sibil his last wife, who died in the same year. *Sir Constantine Mortimer* in 1354, and Agnes his wife; and Henry Inglose, Esq., for whom there was this inscription under his arms,—

Orate pro anima Henrici Inglose Armigeri, qui obiit XVI°. die Septembris Anno Domini M.CCCCCXVII° cuius anime propitietur Deus.[2]

There are but two Mural Monuments in this Chapel; one to Sir F. Bickley, on the west wall, who, with two other members of his family, is buried in a vault under the south window.

[1] See Blomefield, edit. 4to, and 8vo, vol. i. pp. 508, 527.

[2] Ibid. vol. i. p. 527.

FRANCISCVS BICKLEY
BARONETTVS PENE NONAGENARIVS.
VNICI FILIJ ET TRIVM FILIARVM
SVPERSTITVM TRIGINTA NEPOTVM, NEPTVM
ET PRONEPOTVM, PATER, AVVS PROAVVS;
CVM MORTEM APPROPINQVANTEM PROSPICERET,
CRYPTAM HANC SEPVLCHRALEM VIVVS ECFODI
FECIT: IN QVA FILIVS EIVS SVPERSTES,
FRANCISCVS BICKLEY BARONETTVS,
(PROVT PATER STATVERAT) EXVVIAS
EIVS, IN SPEM RESVRRECTIONIS
DEPOSVIT, ET PIETATIS ERGO,
HOC MONVMENTVM
EXTRVXIT.

OBIJT VNDECIMO DIE AVGVSTI
ANNO DOMINI. 1670.

The following inscriptions are upon leger stones:—

CHURCH, erm. a bend voided, impaling Bickley.

Amya Uxor *Thomas Church*, Filia *Francisci Bickley*, Baronetti, nata Annis 24. obijt Julij Secundo 1688.

Omnibus, amica, amata, desiderata.
Quis Desiderio sit Pudor aut
Modus tam Charæ?—

Upon the same stone,—

Sub hoc Marmore, in Spem beatæ Resurrectionis, reconduntur
τα Λειψανα. DEBORÆ BICKLEY Filiæ *Cornelij Vermuyden* Militis,

Uxoris *Francisci Bickley* Junioris, *Francisci Bickley* Baronetti, ex Francisco Filio primogenito, Nepotis, Quæ, cum tribus Liberis, Mariti Domum adauxerat, Dolore Puerperij correpta, Animam piam placidé Deo reddidit, Martij 6^to^. 1669.

Here lie the Remains of
S. HUMPHREY BICKLEY, Bart.
who was above forty three years
Rector of y^e^ Major part of Attleburgh.
He was beloved of his Parishioners
And deserved to be so
for he loved them, and was kind to them.
He departed this life Aug. 14. 1732.
In the 77 year of his Age.
And left behind him the Character of a
Benevolent, Charitable Man.

The monument against the east wall is much defaced: it was erected for John Rawlyns, Rector of both rectories of this parish. His arms, with those of his wife, are on it—viz.

Rawlyns, arg. three leopards' faces sab., impaling three greyhounds, current, regardant, sab., with the following inscription:—

Fui Johannes Rawlyns, Northamptoniensis,

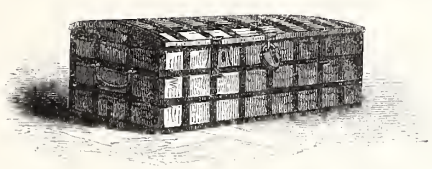
Villa ibidem Pastoniæ oriundus, Spaldaniæ in Com: Lyncoln:
Educatus, Moultoniæ prope ibidem edoctus, Coll: Divi Johis:
in Cantab: Alumnus, Huius Ecclesiæ utriusque Rectoriæ per 33 Annos
Rector, doctus, pius, pacatus, hic sepultus Maii 11 An° Dni: 1614,
Etat 67.

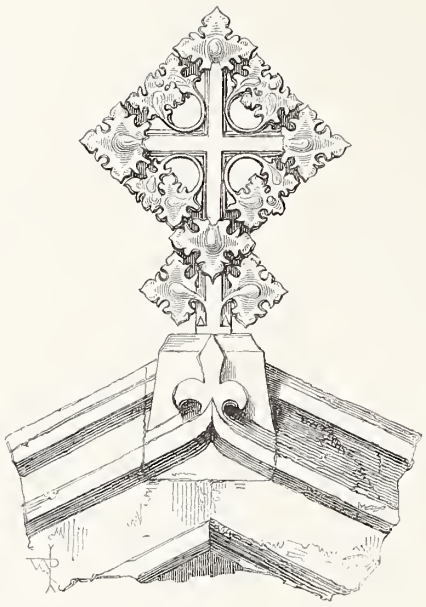
Coelum mihi iam Domicilium,
Unicam Uxorem habuit, nomine Mariam, charam, prudentem, frugi,
fidelem, hic
Juxta cum sepultam, retiquit Filios 4, Filias 2, bene educatos.
Si quæris Lector, Lapidi quæ Causa loquendi,
Ingenii Ingentes hic tumulantur opes,
Rawlyngi Laudes vivi viva ora Laudabant,
Nec Vitam functi, saxa tacere queunt.
Amoris ergo inscripsit, Joh: [annes] For: [bie] Rector succedens.
1620.[1]

In this chapel is placed the parish chest, which is of some antiquity. It is of oak, 5 feet $8\frac{3}{4}$ inches long, and 1 foot 10 inches wide, and 1 foot 8 inches high to the spring of the circular top, bound and strapped with iron, having three locks and handles at each end; over the centre lock is a hasp for a padlock, thus

[1] Burials 1614, Johannes Rawlyns, Clericus et Rector tam 2ndæ quam, 3tiæ. partis hujus Eccles: doctus pius, pacatus, sepultus fuit duodecimo die Maii. "Terras multas emit, quas filius et hœres cito vendidit; si quicquam in ecclesiæ vel pauperum usus reliquisset, hoc sine dubio permansisset: uxor autem ejus postea diu vixit, sua pura viduitate, usque octogessimum ætatis annum, et ultra; toto autem vitæ tempore, et filiis alijs suis fuit benignissima, et annos perpaucos ante mortem, suo visu perempto, cœcitate permansit; manus autem suas in pauperes semper extensas habuit, ingenio etiam et memoria acutissima, sicut longevam ætatem suam in fœlicitate, et charitate, tandem diem clausit, ob. 23 Jul. 1639, Ætat 91°." (Written beneath the entry and upon the margin of the leaf in the Parish Register Book, folio 52, with different ink.)

making a provision for the rector and three churchwardens, each to have a key. There is another box, or hutch, standing in this chapel, of much smaller dimensions, made of very thick oak, having strong iron hinges, and a lock closing down with a hasp, with two eyelet-holes, and staples, for padlocks. This was probably, from its proportions corresponding with those of the early register books of the parish, the "sure coffer," which the parish was, by the 13th of Edward the VIth's Injunctions, bound to provide, of its common charge, for the safe keeping of the Book or Register of Weddings, Christenings, and Burials; of which the entries were to be made weekly, and for any default of which, the offending party was sentenced to the forfeiture of 3*s.* 4*d.*, to be employed to the Poor Man's Box of the parish, the boards of which are brought down below the bottom about 15 inches, so as to make a stand for raising it from the ground, and for protecting it from the damp of the floor. It has been recently repaired. It is 2 feet 6 inches high, 2 feet 1 inch long, and 1 foot 2 inches wide.





CHAPTER V.

CHAUNTICLER'S CHAPEL AND ITS FOUNDER.

CHAUNTICLER'S, commonly called *Chanceler's Chapel*, which forms a transept of Attleborough Church, was founded by Thomas Chanticler. The manor, which has obtained his name, was originally part of Mortimer's, and was first granted by William de Mortimer to William de Ponyaunt, who held it of him in the year 1296, at a quarter of a fee; at which time it extended into Ellingham. In 1359, it was held by Thomas Chaunticler of Attleborough, and Katherine his wife. The chapel, now standing on the north side of the tower, was erected by the said Thomas Chaunticler, in his lifetime; for by his will, dated the 10th of May, 1379, he directs as follows:—"In primis commendo animam meam Deo, beatæ Mariæ et omnibus sanctis, et corpus meum ad sepeliendum in capella mea comitto Ecclesiæ de Attilburgh ex parte boreali ecclesiæ pre-

dictæ;" and, as may be seen in the note below,[1] he left the sum of 20*l.* for the *emendation* of the church,[2] and also 20*s.* to the high altar, directing his executors to lay out and distribute the residue of his personal property in the manner which should seem to them to be most conducive to the welfare of his soul. He died before the 1st of July in the same year, leaving Katherine his wife, Thomas de Brampton his wife, (most probably his daughter and heiress,) his executors; for to these the Manor went upon Katherine's death.

Thomas de Brampton, Esq., died in 1481, and was buried in this chapel between his two wives, Alice and Joan; the last of whom died the year before,[3] leaving Robert Brampton of Attleborough, gentleman, his son and heir, who died in October, A.D. 1500; his

[1] From the Registry of the Diocese of Norwich:—In nomie dei Amen Ego Thomas Chauntecler in sana memoria condo testm̃ meū in hunc modū In p̃mis comendo aiām meam deo bt̃e Marie et om̃itz̃ Scis et corpus meū ad sepeliend in Capella mea com̃itto Ecclie de Attilburgh ex pte borial ecclie p̃dte. Item lego summo altar ibidem xx^{s} Item lego ad emendac̃oem dete ecclie xx^{lb} Residuū om̃ bonor mea^{ō} mobilū et immobil^{ō} lego executor meis infra-notat^{ō} ad effogand: et ad distribuend: p aia^{ō} mea put melius viderunt michi expedire hos executores meos facio ordino et constituo Katinam uxem mea Thomam de Brampton et Alit consortem eius Dat apud Athlburgh die lune in festo Sct^{ō} magtir Gordian et Epunachi (i. e. x° die Maii) Anno Dni millimo^{mo} ccc^{mo} lxx nono.—Proved 1 July, 1379, by the executrix.

[2] This legacy seems to have been made in the anticipation of the *improved alterations* which would be necessary in consequence of the foundation of the college by Sir Robert Mortimer before Mr. Chaunticler's death, though it was not completed for several years afterwards; of the endowments of which he was a feoffee, and to the circumstances of which the subsequent direction in his will may also refer.

[3] There is at the present time a leger stone in the floor of this chapel, which was, in all probability, that laid over the remains of these ladies by their surviving husband. The latten, or brass, has been sacrilegiously taken from it, but the indentment in the stone to receive it, shows that it was for the insertion of two female figures. It lies under the East window, lengthwise, from north to south.

will being proved on the 2nd day of December in that year.[1] By this will, he left his manors of Waxham and Flegghall in Winterton, to his wife Ann; whom he made joint executor with Henry Warner, of Besthorpe,[2] gentleman. William Brampton, his brother, seems to have been entrusted with the care of his sons and daughters.

In the year 1547, William Brampton, Esq., whom Blomefield supposes to be the son of the aforesaid Robert, was lord; and in 1561, William Brampton, Esq., and Elizabeth his wife, owned the manor of Chancelers in Attleborough and Besthorpe, to the last of which it was soon after joined, and hath continued so ever since.

Mr. Thomas Chaunticler, the founder, was buried, agreeably to the direction of his will, in this chapel, as was also Katherine his wife, and his son-in-law Thomas de Brampton, and his two wives, Alice, the daughter and heiress of the founder, and Joan; also the two sons of his second wife. There was once a leger stone to his memory, (but of which no traces remain,) having his picture in costly armour, bearing this inscription:—

> Hie iaeet Thomas Brampton Armiger, qui obiit . . . . . m'cccclxxxi. et Johanna Uxor eius: . . . : . . m°cccc°lxxx.

Blomefield has also recorded the following burials in this chapel:—

William (probably the brother of Robert) Brampton, in 1503.

Edmund Berney, of Attleborough, in 1495. Elizabeth, wife of

[1] Register "Cage."

[2] This gentleman originally bore the surname of Whetenhale, or Whetnal, being a younger son of Sir James Whetenhale, of Cheshire; but John Warner, Esq., of Besthorpe, an intimate aequaintance of his, having no heir, nor any related to him of his own name, bequeathed his estate to him conditionally, that he would adopt himself; whereupon he came into Norfolk, and assumed the name of Warner, quartering his paternal arms—viz., vert, a cross, ingrailed, arg., with those of Warner—viz., first, party per bend, indented, *arg.* and *sab.*; secondly, a fleur de lis, *or;* third as second, fourth as first, which hath, together with the Whetenhales' arms, been impaled and quartered many ages by the Warners so adopted. Several members of this family were buried in the chapel.—(See Extract from the Pedigree of the Warners, in Blomefield's Hist. of Norfolk, vol. i. p. 497.)

Thomas Garrett, Esq.; Alice Warner; and Robert Whetnal, alias Warner, for whom there was a brass thus inscribed:—

Orate pro Anima Roberti Warner Generosi, qui obiit xx°
die mensis Novembris A° Dm: M°CCCC°LXXX cuius anime propitietur Deus.

And also these:—

Hic iacet Margareta Warner Uxor Roberti Warner Generosi que obiit XII°
die mensis Deecembris A° Dm: M°CCCC°V cuius anime propitietur Deus.

Orate pro Anima Henrici Warner Armigeri, nuper defuncti, qui obiit
XXIII° Aprilis M°CCCCC°XIX cuius anime propitietur Deus.

Robertus Warner Armiger, obiit 7mo Oet: Anno Dm: 1575°.

On this stone were Warner's Arms, quartered with Whetnal: the crest is a plume of feathers.

There was another grave-stone, robbed of all its brasses, but one coat—viz., On a chevron, three annulets.—(See Blomefield's Hist. of Norfolk, vol. i. p. 527.)

There are four monumental tablets on the walls, and three leger stones on the floor, bearing the following inscriptions; besides tiles with initials.

On the South:—

Bickley, quartering sab., a chevron between three roses, arg., seeded, or.

Richardi Bickley, Qui ex Agro Warwiecnsi, ortus, Etonæ Velatarum, in eodem Agro, Literis Bonis et Religioni puræ, Prima rudimenta posuit, easdem, Cantabrigiæ in Collegio sanctæ Magdalenæ, auxit felieiter, et confirmavit; Inde ad publicam Ecclesiæ utilitatem emissus, Hane demum Parōeeiam Provinciam sortitus, vigili cura, indefessa diligentia, *ενσχημονως και κατα ταξιν*, per annos viginti quinque, multa cum laude administravit, obijt Nov. 25. A.D. 1708. Ætat. 71. Memoriæ Sacrum, posuit, Testamento debitum, Testamenti Proeurator, Ex Sororc Nepos, Dudienus Ryder.

On the West:—

Bickley impaling Bickley.

Maria Bickley, Franeisei Biekley Baronetti Filia, Riehardi Bickley hujus Eeclesiæ Rectoris uxor, Pietatis, Obsequij, Amoris, Humanitatis, et charitatis, Erga Deum, Parentes, maritum, vicinos, pauperes, insigne Exemplar, Diuterni tandem morbi dolore Fraeta, Non minus Christianæ Patientiæ, Quam Formæ, et Ingenij deeus Obijt, 24to Martij A. D. 1707. In saerum eujus memoriam, Hoc, quiequid est monumenti, Lugens posuit maritus.

On the North:—

Nerford, gul., a lion rampant, arg.

Beneath this wall, Henry Nerford, Batchelor of Divinity, Rector of this Church, where he was Minister XLV years, a man learned and pious, a most obedient son and servant of the Church of England, his Mother, and a most Faithful Subject of the King, the Father of his Country, In expectation of a Blessed Resurrection, lie and rest; to whose Religious Memorie Margaret Nerford, the Relict of his Nephew James Nerford frankely Erected this Monument of respect and Gratitude, 1684.

On the floor, immediately under the monument, lies a stone over his remains, with his arms, and this inscription, to the same purport as the former:—

Henricus Nerford, Theologiæ Baccalaureus, hujus Ecclesiæ Rector, cui præfuit Annos XLV, vir doctus, et pius, Ecclesiæ Anglicanæ Matris, ejusdemque et Patriæ Patris Filius et Servus obsequentessimus, Resurrectionis beatificæ Candidatus, hic Requiescit, ob. Jun. 4to An: 1684. Ætat suæ LXXXV.

On the Floor:—

Beneath this Stone
Rest the Mortal Remains of
Fairfax Francklin, Clerk. M.A.
Formerly Fellow of
Clare Hall, Cambridge,
Thirty-six years Rector
Of this Parish,
And Vicar of Watton
In this County.
He died
On the 17th Day of Sept.
1838.
Aged 67 Years.
"He hath dispersed abroad, he hath given to the Poor, his
Righteousness remaineth for ever."

Here also
Repose the Remains of
Sarah
His beloved Wife
Who died Oct^{r} 19th
1842.
Aged 63 Years.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: Whether we live therefore, or die, we are the Lord's."—Rom: XIV. 7. 8.

Underneath this Marble
are deposited
the Remains of
John Fairfax Francklin, M.A.
who died Oct. 26th 1802.
Aged 62.
He was Rector of this Parish
29 Years.

And of
Eleanor, his wife.
She died Novr 24th 1812.
In the 70th year of her Age.

Also of
Thomas, their Son,
Who died July 31st 1788.
Aged 10 Years.

On the East:—

Sacred to the Memory of
Eleanor Mary
Wife of the Revd James Cooke
of Semer, in the county of Suffolk
And eldest Daughter of
Fairfax Francklin, Rector
Of this Parish.
She died March 14th 1830.
Aged 25 Years.

O'er a lovelier Form
Than thine, Earth never closed, nor e'er did Heaven
Receive a purer Spirit from this World!

The initials on the tiles are:—

C. S. F.[1]	E. M. C.[2]	H. C. F.[3]	H. F. F.[4]
1826	1830.	1809.	1816

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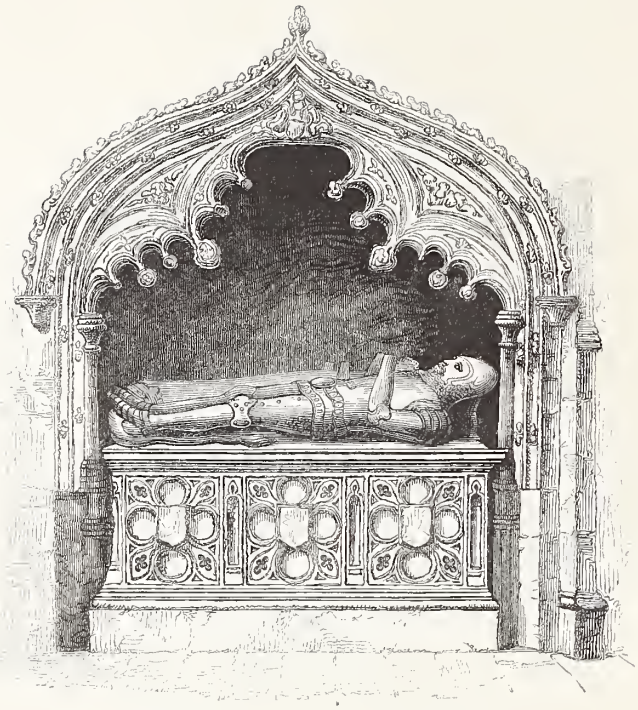
[1] Caroline Sarah Francklin aged 16 years } daũrs
[2] Eleanor Mary Cooke aged 24 years } of
[3] Henry Charles Francklin } sons
[4] Henry Fairfax Francklin—Infant } of
} The Revd Fairfax Francklin, M.A. Rector.

(From the Parish Registers.)



CHAPTER VI.

SIR ROBERT MORTIMER, FOUNDER OF THE COLLEGE, AND HIS DESCENDANTS TILL ITS SUPPRESSION.

THE College of the Holy Cross, otherwise called Attleborough Chantry, was the designed foundation of SIR ROBERT MORTIMER; but, he dying before his intentions could be carried into execution, the completion of them fell to the charge of his executors and trustees. He was the grandson of William de Mortimer, the founder of the Chapel of St. Mary, bearing his name, in the same Church; and the sole heir of his father and brother, who were both named Constantine. He died in the year 1387, and was buried in the old Church, which was subsequently given up, to the sole use of the fellows of the college, for a quire, after the nave and aisles, as they now stand, had been built, in lieu thereof, for the accommodation of the parishioners.

Sir Robert de Mortimer had two sons; Constantine Mortimer, Esq., the youngest, who was possessed of the manors of Great Ellingham, Bernham, Bakestone, and Causton, in the county of Norfolk; and Sir Thomas Mortimer, his eldest son, who died before him beyond sea; having married Mary, the daughter of Nicholas Parke, Esq., own mother to the great Sir John Fastolfe of Caistor, near Yarmouth, as is manifest by his will, dated Nov. 3, 1459, in which he directs as follows:—

" Item:—I wolle and ordeyne that be the avys of myn executors beforn named, that provision and ordenaunce be mad, that the obyte and anniversarye may be yerly kept in perpetuite with *placebo* & *dirige* & *messe* be note, for the sowle of dam Mary my modir and her aunceterys, in the chirche of Attilburgh; and than on of the monkes or prestys in the college be me ordeynid, in the mancyon of *Castre* forseid, shal synge specyally in perpetuite for the soule of my modir and of alle here aunceteres & good doers; *Item*, I wole that in sembelable-wise, that a marbul ston of a convenient mesure be ordeynid & layd (over) dam Mary, my modir, in the chapell of the chauntry founded in the parissch chirche of Atilburgh, with an ymage of laton, accordyng to her degre, with a scripture there abowten, of the day and yeer of here obyte with iiii skochonys, whereof here iij husbondes, Mortymer, Fastolf, and Farwelle, & the firthe of hir Aunceterys Armys."

By which it appears that she had three husbands, *Farwelle*, *Fastolf*, and *Mortimer*. By *John Fastolf*, Esq., she had *Sir John*, and a daughter, married to ——— Braunch, Knt., and by *Sir Thomas Mortimer* she left three daughters; *Elizabeth*, who married first, in her grandfather's lifetime, *Sir Ralph Bigot;* secondly, *Henry Pakenham;* and thirdly, *Thomas Manning:* next, *Cicely*, first married to *Sir John de Herling*, Knt., and afterwards to *John Radcliff*, of Attilburgh, Esq.: and, thirdly, *Margery*, married to *Sir John Fitz-Ralf*, of Great Ellingham, Knt. *Elizabeth Mortimer* had her portion assigned her on her marriage; and the estate of their grandfather, *Sir Robert de*

Mortimer, was divided by his will between *Cicely* and *Margery*, upon their husbands' paying to his trustees 1000 marks each, to enable them to finish *Attleborough College*, and endow it agreeably to his desire. And accordingly *Sir John Herling*, and *Sir John Fitz-Ralf* after the death of Sir Robert, giving the feoffees security for the money, in the year 1402, had the inheritance divided between them, and settled by fine.

To these and their heirs was the Master of the College, (upon his being chosen by the major part of the Fellows, if they should make choice of one, or upon the nomination of the Bishop, if they should elect two,) to be presented for admission into his official situation, alternately; but the deed for the establishment prescribes to *Lady Cicely Herling* the condition, that she shall give all her part of Capele-Meadows, in Attleburgh, to the College, otherwise she shall have no turn, but Fitz-Rauff shall have the whole.[1] In the division of their grandfather's estate, *Margery*, besides the moiety of the Chantry at the Altar of the Holy Cross in the church of Attleborough, had the advowson of the Third Part of Attleborough Rectory; the right of presentation was exercised by her son John Fitz-Rauff, Esq., in 1454.[2]

By *Sir John Herling*, *Cicely* had issue, Sir Robert Herling; who was a great warrior in the time of the valorous Prince Henry V., whom he attended in 1412, at the siege of Meaux, which they took by assault; and during the rest of his life he was continually exercising arms in the kingdom of France, where he died like a brave soldier in his calling; being killed by the French at Paris, as he endeavoured valiantly to defend that city, in the year 1435; whence his remains were brought, and buried in St. Mary's Chapel, otherwise called Herling's Chapel; it being the burial-place of their family. Sir Robert Herling had rebuilt this Chapel, and founded therein a Chantry for a priest, who was specially bound to pray for his and his wife's souls, and other members of his family. This Chapel

[1] See Appendix, No. II.

[2] See Blomefield's Norfolk, 8vo and 4to, vol. i. p. 512.

occupies the south-east corner of the Parish Church of East Herling; wherein is a monument erected to his memory, and that of Lady Cicely his wife; whose effigies, beautifully carved in marble, lie upon an altar tomb.[1] On his breast are his own arms and those of Mortimer, his mother. He looks with a grim visage, his feet resting upon a lion, the usual emblem of those who died in war. His lady has a water-bouget upon her breast, and the whole tomb is adorned with unicorns and pelicans, the one the crest of Herling, the other of Gonvile: his arms are on the top supported by two unicorns.[2]

In 1411, Cicely Mortimer married her second husband John, the son of James Radcliff, Esq. This John advanced his family to the dignity and honour which it afterwards possessed, by the manifestation of the same manly and courageous spirit, as had shown itself in his son-in-law, Sir Robert Herling. His valour raised him into so great favour with his sovereign, King Henry V., at an early period, that in the first year of his reign, he granted him, with a reversion to his wife Cicely, an annuity of twenty marks a year, on condition that he should not be retained, or serve any one in war but himself only; which grant was followed up by another of twenty-five marks a year, made to him upon the same day, to enable him the better to perform his service. After a brilliant career of service in the armies of his royal master, as may be seen by the pedigree of this family in the Appendix[3] to this volume, and still more fully in Blomefield's history of the County; he died early in the year 1420, and was buried in the choir of Attleborough Church.

Sir John Radcliff, Knt., inherited his father's courage, as well as his estates; and, like him, not only so effectually ingratiated himself with his sovereign, King Henry V., as to be made by him, upon his death, governor of the castle of Tronsak and of Burdeaux, in Gaiscoign; but, also, behaved himself so well in these posts, as to induce his successor, Henry the VIth, in the first year of his reign, to advance him in his service, and to pension him, as his predecessor

[1] See Vignette, p. 56.

[2] See Blomefield's Hist., 4to & 8vo, p. 320 & 327.

[3] See Appendix, No. I.

had done his father, by a suitable retainer for himself and followers. Like his father's, the services of this Sir John are more fully detailed in the pedigree, and in Blomefield. Having exercised himself in arms twenty-eight years, he died in the 16th or 19th year of this prince's reign, for there are differences upon the subject, and was buried in the choir of Attleborough Church.

John Radcliff, Esq., his son and heir, married, as has been said above, *Elizabeth*, the daughter and heiress of *Walter*, *Lord Fitzwalter*, in 1436, and brought the title into the family.

This *Sir John*, after he was *Lord Fitzwalter*, sided with Edward IV. against King Henry VI.; and, being by him appointed to keep the passage of Ferrybridge, which the Lord Clifford resolved to gain by surprise, was there slain, on the 28th March, the Saturday before Palm Sunday, 1460, as he rose from his bed unarmed, with a poll-axe only in his hand, in order to appease the fray, as he thought, among his own men: leaving his estate in possession of Elizabeth his wife, and John Radcliff, afterwards Lord Fitz-Walter, his son and heir, then but nine years old, and whose wardship the King granted to his mother, who then dwelt at Attleborough.

In 1485, the first of King Henry VII., this John was summoned to parliament as Lord Fitz-Walter, and was joined in commission with Sir Reginald Bray, in exercising the office of Chief Justice of all the forests beyond Trent, being at that time Steward of the King's household. In the year following, he was associated with Jaspar, Duke of Bedford, and others, in the office of High Steward of England, at the Queen's Coronation. In 1493, he was attainted of treason, and apprehended with Sir Robert Radcliff, who was beheaded, and several others; but he was pardoned as to life, and sent to Calais, there to be kept in hold; but, endeavouring to escape from thence, by corrupting his keepers, he was beheaded, and his estates forfeited to the crown; where they remained till the year 1505, when they were restored to his son, Robert Radcliff.[1]

[1] Margaret Fitz-Walter, the widow of this John, presented George Polley, or Poley, to the Rectory of the Greater Part on the 24th of October, 1516.

This Robert Radcliff was so great a favourite with Henry VII., that he not only restored him in blood, but afterwards made him a Knight of the Garter, and successively Lord Fitz-Walter, Egremont, and Burnel, Viscount Fitz-Walter, and Earl of Sussex.[1] In 1541, he obtained a grant of the site of the Abbey of Clive, in Somersetshire; and also of the College or Chantry at Attleburg, with all the revenues belonging to them both; which latter grant was confirmed to his son Henry, by the following clause in the Act, passed in the first year of Edward VI., for the dissolution of such Colleges, free Chapels, and Chauntries, as, having been excepted in stat. 37, Henry VIII., had not been seized before. "Provided always, and be it enacted by the authority aforesaid, That this Act, ne any thing therein contained, shall extend to the Colledge or Chantrey of Attlebourgh in the county of Norfolk, which the said late King Henry the Eighth gave to Robert, late Earl of Sussex, and to his heirs; but that Henry, now Earl of Sussex, son and heir to the said late Earl, his heirs and assigns, shall and may, by the authority of this act, have and enjoy the said Colledge and Chauntry, and all manors, lands, tenements, advowsons, tithes, pensions, portions, and other hereditaments thereunto belonging or appertaining; any thing in this Act to the contrary in any wise notwithstanding." He died at Chelsea, in the County of Middlesex, on the 28th of November, 1542; and was buried in the Parish Church of Boreham, Essex; where, as may be seen in Weever,[2] there is a sumptuous monument erected to the memory of himself, as well as to that of the two succeeding Earls, Henry and Thomas, his son and grandson.

This Robert, Earl of Sussex, being of a covetous disposition, upon gaining possession of the Chantry, was so far from sparing the building, that, as Mr. Blomefield states, from the authority of a parish register, "he not only pulled down and spoiled the chancel; but

[1] In the year 1540 he presented Master John Williamson, who had been master of the college, to the rectory of the Greater Part.

[2] Antient Funeral Monuments of Great Britain, Ireland, and the Islands adjacent. London, 4to, 1767, p. 391.

also pulled up many fair marble grave-stones of his ancestors, with monuments of brass upon them, and other fair and good pavement, and laid them for floors in his hall, kitchen, and larder-house, where they were lying when the account was inserted in the register; and besides this he got fourteen Crosses, and as much town-plate as was then worth above 100*l.*, from the Church; and by this means the Chancel was reduced to ruins, as we now see it."[1]

There are no traces of this Chantry now visible, except fragments of the broken walls by which it was annexed to the Parish Church on the west. The arches, which opened into the Chapel from the Church, into the south aisle, are still entire; but they are filled up with stones from the old building, and parts of the mutilated window-frames, which serve for the same purpose in their present situation.

As far as the groundwork of the foundation can be traced, the Chantry appears to have measured on the outside 41 feet 9 inches from east to west; and 45 feet 9 inches from north to south.[2]

The ruins, of which Mr. Blomefield speaks as to be seen in his time, were remaining till very late years, when they were removed, it is said, for the purpose of repairing the highway between Attleborough and New Buckenham.

Persons of note buried in the quire were, Sir Robert de Mortimer, Knt., the founder of the College, who was buried in the middle, before the high altar, in the year 1387, close by the grave of Margery Fastolf, his first wife.[3] Sir Thomas Mortimer, Knt. his eldest son, who died before his father beyond sea,[4] and Dame Mary, his wife, who died 2nd May, 1406. Sir John Radcliff, Knt. elect of the Garter, in 1420. Sir John Radcliff, Knight of the Garter, his son

[1] Blomefield, vol. i. 4to and 8vo edit. p. 523.

[2] These dimensions were ascertained, by measuring the foundations of the south-east angle of the wall of the old church, which were brought into view upon digging a grave on the 13th Dec., 1843.

[3] His second wife, who survived him, and was alive in 1387, was also named Margaret.

[4] Blomefield, 4to and 8vo, vol. i. p. 510.

and heir. Katherine, his widow, was buried by him in 1452. Roger Ratcliff, brother of the last Sir John, and Philippa, his wife, some time after him, for whom was this inscription on a brass plate :—

Hic jacet Rogerus Ratcliff, Armiger, et Philipa uxor eius, qu quidem Rogerus obit XIII° die Decembris Anno Dom. M.°cccc°lxvii. quorum animavus proficietur Deus.

John Hyhoo, rector, in 1478.

John Forby, rector, in 1638.[1]

[1] Johanne Forbye Clericus Sacro-sanctæ Theologiæ Baccalaureus Cum duarum tum tertiœ partis Ecclesiæ Atleburgensis Rector p viginti quartuor (vel circiter) Annos extitisset Diem obiit Novissimum in sancto festo Innocentium et Consepultus jacet (prout antea statuisset) juxta filiolas ejus duas in veteris Χανκελλου loco ; quas ipsemet superstes ibidem inhumaverat. Sepultus erat Vicessimo nono Die Decembris hoc ipso anno Domini 1638, Anno ætatis suæ Septuagessimæ propè octavæ. (From the Parish Register.)

CHAPTER VII.

THE BUILDING OF THE PARISH CHURCH NOW STANDING, AND ITS PATRONS, FROM THE DEATH OF ROBERT, FIRST EARL OF SUSSEX, TO THE PRESENT TIME.

THE building of the nave, and side aisles, which are now standing to the west of the tower, and which constitute the present parish church, was, in all probability, began soon after the year 1405; in which year King Henry IV. granted the feoffees of the estates, left by the late Sir Robert Mortimer, for the foundation of a college in the town of Attleburgh, a licence to build the chantry of the Holy Cross; but it was not finished before the year 1436; in which year *John Radcliffe*, Esq., the grandson of *John Radcliffe*, Esq., the second husband of *Cicely Mortimer*, married ELIZABETH,

the daughter and heiress of WALTER LORD FITZ-WALTER; and, by so doing, brought the title into this family, the arms of which are carved upon two shields held by cherubs on the corbels supporting the roof of the nave;[1] they are also emblazoned upon another, terminating a pendant, which falls from the ridge of the roof, at the east end.[2] The uniformity in the style of the architecture, and the wording of the deed of the surviving feoffee, Simons (Howison) Rector of Scoulton, leads to the impression that *Mr. Thomas Chauntecler* acted, not merely as a feoffee of Sir Robert de Mortimer in the work, but was, on his own account, a co-operating promoter of it; as the original endowment was for a chauntry and *three* priests, to sing in the said chapel, for the souls of Robert Mortimer and Dame Margery, his wife; whereas the licence was granted for five chaplains, one of whom was to be Master;[3] in which number must be included the original foundation of *Sir William de Mortimer*, the grandfather, for one priest, in the close of the thirteenth century; and also the foundation of *Thomas Chauntecler* for another, laid at this period.

In the erection of this part of the church, *Sir Robert Mortimer's* Feoffees were assisted by different members of his family, and a great number of other benefactors; as appears by the arms which still remain over the porch, and the corbels in the interior of the building; as also from the arms and effigies which were formerly in the stained glass in the windows, though unfortunately now removed. The chief of these contributors were, John Aderne,[4] who was buried in the church in 1479; Thomas Brampton, Esq., the son-in-law of Thomas Chauntecler, to whom his manor went after the death of

[1] See Vignette at the end of chapter.

[2] Note. This being decayed to a degree beyond reparation, was removed in the year 1846, and replaced by another shield of the same description, on which the emblazonment was faithfully copied.

[3] See Blomefield's Hist. Norfolk, edit. 4to and 8vo, p. 538-9.

[4] One of the same name was patron of the Greater Rectory in King John's time.

Catherine his wife; many of the different branches of the Mortimer family; the Bishop of Norwich; and William de Broc, chaplain, whose effigy was formerly in the north aisle window, as a priest in a blue vestment kneeling on a broken label, under whom lies a man in winding clothes at his full length; to intimate that he, whose effigy it is, was a benefactor to the church, glazed that window, and was there interred with this broken inscription under him:—

[Orate] PRO: ANIMA: WILLI: Ac: Ye: BROC: CAPELLANI: QUI
ꝑANC: [enes] cRAM: CONScRUXIc.[1]

Upon the nave and aisles being finished, they were assigned to the parishioners for their use, instead of the old Church, which was converted into a choir for the fellows of the College; and so it remained till it was given up with it by King Henry VIII.

The heads of the Radcliff family who held the patronage of this Church after the death of Robert, the third Earl Fitzwalter, and first Earl of Sussex of this name, were, Henry Radcliff, the second Earl of Sussex, his son and heir by his first wife. He was made Knight of the Bath, at the coronation of Queen Anna Boleyn; and had the command of 1600 demi-launces, in the expedition made into Scotland in the reign of Edward VI.; in which service, being unhorsed, he narrowly escaped with his life. Upon the death of that monarch, he is said to have been the first who appeared in favour of Queen Mary; for which reason, he was made Warden and Chief Justice of all the forests south of the Trent, a Member of the Privy Council, Knight of the most noble Order of the Garter; and,

[1] The following is the list of those persons who were contributors to the Church after the Chantrey was founded, as given in the Index Monasticus by Richard Taylor, of Norwich, page 47. Folio, London, 1821.

The Lady Cressy.
Mary Fastolfe, 1406.
The Lady Cicely Herling.
William at the Brooke, Chaplain.
Sir John Fitz-Ralph, Knt.
Sir John Fastolf, Knt., 1459.
John Aderne, 1479.
Sir John Ratcliffe, Knt., temp. Hen. VI.
The families of Clifton, Fitz-Walter, Clare, Ufford, Radeliffe, Wingfield, Herling, Calthorpe, and many others.

being a great favourite of the Queen's, she, in the first year of her reign, granted him "liberty licens and pardon to were his cappe, coyf or night cappe, or twoo of them, at his pleasor, as well in our presens as in the presens of any other person or persons within this our relme, or any other place of our dominion, during his life."[1] He died at Westminster, 17 Feb. 1556; leaving issue, by Elizabeth his wife, daughter of Thomas Howard, Duke of Norfolk, Thomas the third Earl of Sussex, and Henry the fourth Earl. "By his testament, dated July 27, A° 1555, he bequeathed his body to be buried in the parish church of Attleburgh, appointing a tomb to be there erected over his grave; notwithstanding which, I believe he was not buried here, for dying at Sir Henry Sidney's house in Chanon-row, Westminster, in 1556, he was buried by his father and mother, in the north aisle of the church of St. Lawrence Poultney in London; and with them removed, and buried by Thomas his son, at Boreham in Essex; the said Thomas desiring in his will that it might be so."[2]

Thomas, the third Earl of Sussex, the eldest son and heir of *Henry*, who was sent, during his father's lifetime, by Queen Mary, into Germany, to the Emperor Charles the Fifth, to make a treaty of marriage between the Queen his mistress, and Prince Philip, the Emperor's eldest son; and afterwards into Spain, to Philip himself, in order to its being ratified: and, in the year following, he was by them appointed Lord Deputy of Ireland. At his father's death, he was made Chief Justice of all the forests south of the Trent; an office which had been held, not only by his father, but also by his great-grandfather John: afterwards he was made Knight of the most noble Order of the Garter, and Captain of the Band of Gentlemen Pensioners. On Queen Elizabeth's accession, he was again made Lord Deputy of Ireland. After that, he was sent to Vienna, to the Emperor Maximilian, with the Order of the Garter; and again to the same monarch, to treat of a marriage between the Queen Eliza-

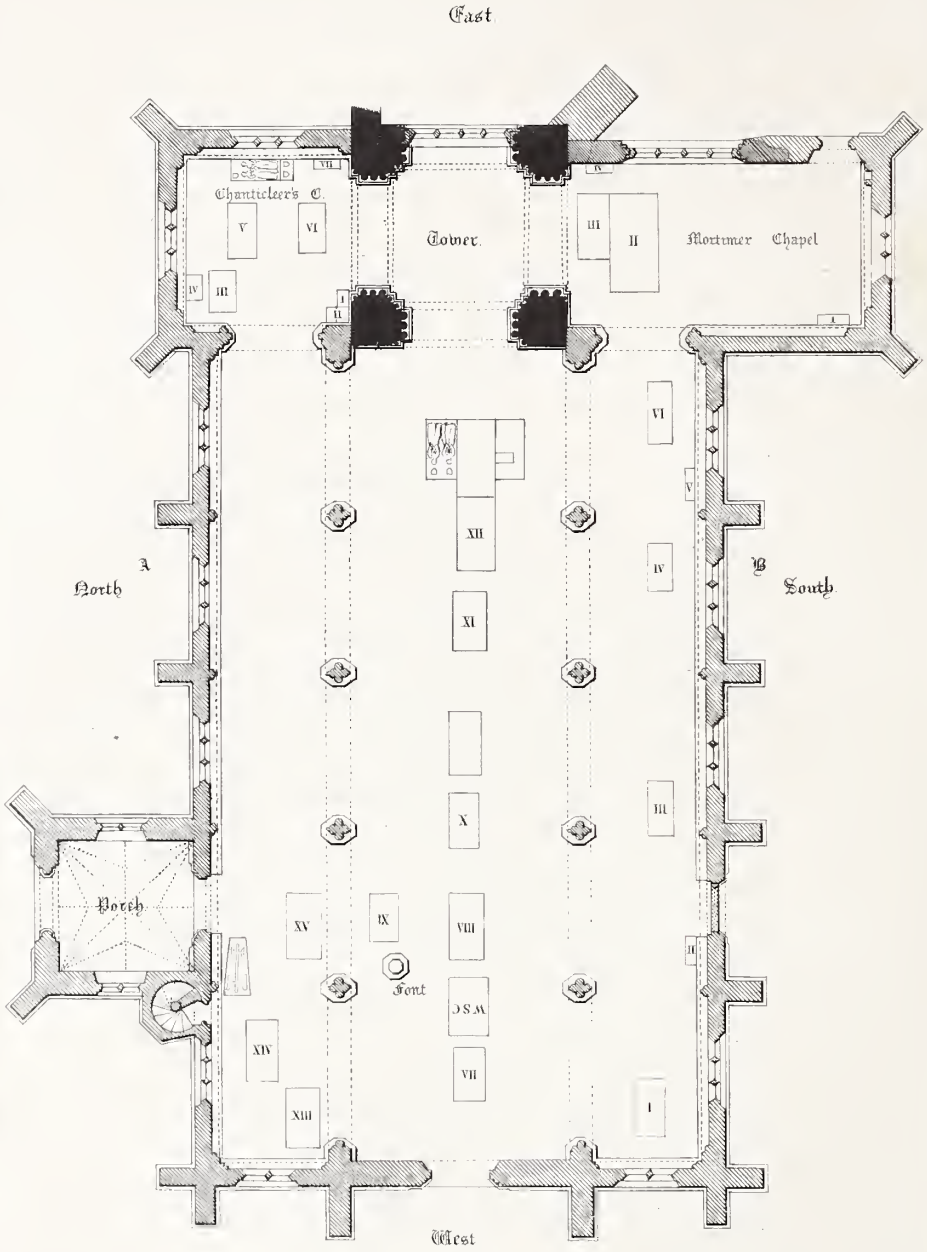
[1] Blomefield's History, 4to and 8vo, vol. i. page 11. [2] Ibid. p. 516.

beth, and Charles, Duke of Austria. After this, he was employed against the Scots; which service he performed, with signal bravery and success; and at his return from Scotland, he was sworn one of the Privy Council.[1] He died in 1583, leaving his widow, the Lady Frances, the manor of Attleborough, with many other manors, for her life. She was the daughter of Sir William Sidney, and of a very religious, liberal, and charitable disposition; and the founder of Sidney Sussex College in the University of Cambridge, for which, it seems, she made the purchase of the site before her death; and on the erection of which, and in the purchase of lands to be annexed to it, she ordered her executors to bestow all goods unbequeathed, besides the sum of 5000*l.*; directing the College to be called after her own name, *The Lady Frances-Sidney Sussex College.*

As this Earl of Sussex had no issue by the Lady Frances, and both the sons by his first wife died young, the estates, in which she had only an interest for her life, went, upon her death, which happened on the 9th of June, 1583, to her husband's younger brother HENRY, the FOURTH EARL OF SUSSEX. He was a Knight of the Garter, and Governor of the town and isle of Portsmouth; and dying on the 14th of December, 1593, was buried, with the Lady Honora, his wife, and his ancestors, at Boreham.

THE FIFTH EARL OF SUSSEX, his son and heir, was ROBERT, who, in the 37th year of Queen Elizabeth, was sent by her into Scotland, to stand, as her proxy, at the baptism of Prince Henry. In the 39th year of the same monarch, he was in the voyage with Robert, Earl of Essex, to Cadiz; and in 1621, he was installed Knight of the Garter. He died at London in September, and his Countess not long before, in the year 1629. He had four children, two sons and two daughters, all of whom died, without issue, before him. He adopted, as the heir to his property at Attleborough, (upon which it

[1] In 1565, April 28, this Earl presented William King, M.A., to the Greater Rectory; Henry Baide or Barde and John Rawlins 8th March, 1581.



Ground Plan.

shewing the situation of the Leger Stones and Tablets.

Del. by Wm. Dalton Archt.

Standidge & Co. Litho. London

Attleborough Church, Norfolk.

To face page 62.

is said that he often resided,) Sir Alexander Radcliff, who was made a Knight of the noble Order of the Bath, at the coronation of Charles the First. He married Jane, Earl Robert's natural daughter, who survived him, and subsequently was married to Dr. Lewis. Sir Alexander was succeeded by his eldest son, John Radcliff, Esq., who sold the Attleborough property, with the advowson, to Sir Francis Bickley, Bart., about the year 1657;[1] of whose descendants it was purchased by Sir James Ash, and so came into the family of Windham.[2]

ON LEGER-STONES IN THE SOUTH AISLE.

I.

In Memory of
William Cockell Cadywold
of Kimberley
(Son of
Thos. Badley Cadywold
formerly of this Parish, Surgeon)
who died Jany. 1st. 1825,
In the 72nd. year of his Age:

Also of
Elizabeth, his wife
who died Jany. 5th. 1829
Aged 76 years.
At the foot of this Stone lies
Charles Cadywold
Son of the above
William Cockell Cadywold
and Elizabeth his wife,
who died Decr. 10th. 1818
Aged 28 years.

[1] He presented Richard Bickley, M.A., to the Rectory of the Greater Part on the 31st of January, 1683, and to that of the Third Part at the same time.

[2] See Appendix, No. III.

On the South wall there is a Tablet with the following inscription:—

II.

In this Church are deposited
The remains of
PRISCILLA COCKELL,—Sister,
Died 31st Decr. 1796 Aged 28 years.
WILLIAM COCKELL, Gent — The Father
Died 14th Janry 1803. Aged 68 years.
HORACE COCKELL — Son,
Died 2nd Janry. 1814 Aged 7 years
JANE COCKELL, Daughter,
Died 8th Janry. 1814 Aged 5 years.
ELIZABETH COCKELL, The Mother,
Died 30th June 1816—Aged 86 years
of
WILLIAM STANNARD COCKELL, Gent.
who died 8th Decr. 1841.
Aged 76 years.

Over the brick grave in the Nave is a leger-stone with the initials W. S. C.

III.

Sacred
To the Memory of
Arthur Buttle,
Captain in his Majesty's
Marine Service
which Post he filled
many years
with Honour and Bravery
he departed this Life
Decr. 1st. 1807
Aged 72 years.

IV.

Here lieth the Body of
William Beales
who departed this Life
the 21st. of June 1747
Aged 27 years
Also Sarah his Wife
who departed ys Life
Feb. 23. 1755
Aged 27 Years
And two of her Children.

On a mural tablet is the following inscription:—

V.

Sacred to the Memory
of
Joseph Rookwood
Aged 35
who died on the 31st. of August 1796
on his return from Jamaica
whither he had attended his Master
by whom
this Tablet is erected
as a small Tribute
to the fidelity, attachment, and integrity
of a valuable Domestic.

VI.

Here Lieth ye Body of
John Minns Gent
who departd. this Life Novbr: 2nd: 1748
Aged 78 years

Also Mary his Wife
who died March 3d. 1705.

And also Elizth. his 2d. Wife
Died 11th. Jany: 1715

John and Mary
Son and Daughter of ye said John
Minns by Mary his 1st Wife
John died 18th. Augst: 1724
And Mary his Sister ye 14th. Novbr. 1740

Also Edwd. Wolfe Gent
Died 7th Sept. 1716

Also Elizabeth
Daughter of the above
John Minns and Mary
his wife who died Decbr. 25
1759.

Death from this World hath set me free
From all my Pain and Misery.

ON LEGER-STONES IN THE NAVE.

VII.

In hopes of a Joyful Resurrection
Here lieth the Body of
John Harvey
who died Aug^{t}. 26th. 1770
Aged 44 Years.

Also John his Son.
who died June 11th 1770
Aged 17 Years.

VIII.

In Memory of
Will^{m}. Cockell
Gent^{n}.
who died August 18th. 1768.
Aged 68.

Also two of his Daughters.
Mary Cadywold
Died Dec^{r}. 8th 1771. Aged 45.
Catherine Pepper
Died June 2^{d}. 1772. Aged 43.
And three Grandchildren.

IX.

Here lieth the Body of
Margaret Hill
who departed this Life
April 3^{d}. 1785.
Aged 79.

In long Affliction I my life did spend,
'Till God his Messenger did send,
To ease me of my grievous Pain
I hope in Christ to rise again.

X.

In Memory of
Tho^{s}. Barlow, Esq^{r}.
who died Dec^{r}. 1st. 1800
Aged 83 Years.

XI.

Hodie Mihi
Cras Tibi

Here Lyeth the body
of Ann Burton the
Wife of John Burton
Who departed this
Life the 14th. Day of
Octobor 1650.

XII.

Here lyeth interred the Body of Capt. John Gibbs, of the County of Norfolk, Gent. died the 22d of Octobor 1695, in the 48 yeare of his Age, he married Elizabeth Pride, the Daughter of Tho: Pride, Esqr. and Elizabeth Monk, the Daughter of Sir Tho. Monk, by whom he had two Sons, John, and Christopher, and three Daughters, Mary, Eliz. and Anne, John, Mary, and Anne, now living.

This narrow spaee eonfines his dear Remains
Whose glorious better Part, survives and reigns,
Immortal Virtues now embalm his Name,
And fix him high, in the great list of Fame,
The gen'rous Friendship that adorned his Mind
Was boundless, as the needs of humane kind,
But where Relation did the Band indeare,
The Rays eontracted, did more warm appear,
So good a Husband, Father Brother, Son,
As few have equal'd, none has e'er outdone;
Sueh Charity thro' his whole Life was shown,
As made the Wants of other, seem his own,
His Soul so truly Brave, he knew no fear,
Ev'n Death it's self, made no impression there,
'Tis true he yielded, but Death lost the Prize
For he but stoop't, that he might higher rise.

P.M.S. posuit. Vidua Mœrens.

ON LEGER-STONES IN THE NORTH AISLE.

XIII.

Saered
To the Memory of
William Thorold
who died Sep^{r}. 1st 1814
Aged 43 Years.

XIV.

Saered
To the Memory of
William Thorold
who departed this life
Dee^{r}. 28th 1797
Aged 67 years.
Also
Sarah his wife,
who died Oct^{r}. 2nd. 1819
Aged 89 years.

XV.

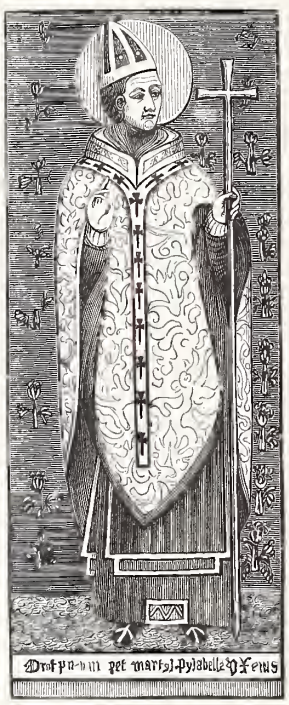
In Memory of
Mary the Daughter of
Will^{m} & Mary Thorold
who departed this Life
April 1st. 1742. Aged 6 Years.

Also Mary Thorold
who departed this Life
January 14th. 1769. Aged 69 years.

And also
William Thorold
who departed this Life
Septem^{br}: 5th: 1772. Aged 70 Years.

Many People to me have been unjust
But never the less in God I put my trust
Merey in Christ I hope to find
Whieh eas'd me of my troubled Mind.

And also of
John the Youngest Son of
the last mentioned
William and Mary
who died the 27th of Jan^{ry}: 1783.
Aged 50 years.



CHAPTER VIII.

OF THE FOUNDING AND CONSECRATION OF CHURCHES — LAYING THE FIRST STONE—FORM AND POSITION———CEREMONIAL AND SERVICE AT CONSECRATION—DIFFERENT DESCRIPTIONS OF CHURCHES.

THE Consecration of a Church, or setting it apart from all worldly purposes, and placing it under Episcopal jurisdiction, as a place of Common Prayer to Almighty God, and for a due performance of the Rites and Ceremonies of religion, was, from the earliest ages of Christianity, regarded as a becoming duty; and, from the time that we have any certain evidence on the subject, the work was performed by the faithful, with grateful feelings, and external acknowledgments to God, for the provision herein made for their spiritual welfare; and with religious exercises, suitable to the occasion, accompanied by appropriate acts and ceremonies. But this attention to the work, at the termination of it, did not prevent a pious regard being paid

to it at its commencement; and the foundation of it being laid with a becoming demonstration of a like gratitude to the Almighty, as well on the part of the rulers of the Church, as of the congregation for whose benefit the building was undertaken.[1]

Bishop Herbert,[2] the original founder of the Cathedral of this Diocese, laid the *first* foundation stone in 1196, in the place where afterwards stood the Chapel of the *Blessed Virgin of Pity;* and there he erected an altar in honour of our Saviour; and Herbert de Rhye,[3] one of his barons, a devotee to the *Holy Land*, laid the *second* stone; Roger de Bigot, and most of the nobility and Barons of the Diocese being present, each laid a stone, and contributed largely to that pious work.

And Petrus Blesensis, Archdeacon of Bath, Proto notary of the kingdom, and Vice-chancellor to King Henry II., gives the following account of the manner of laying the first stone of Croyland Abbey Church in the year 1112:

The Abbot, having obtained of the Archbishop and Bishops of England, the remission of the third part of penance enjoined for sin, to every one who would assist in so holy a work, dispatched the Monks abroad to collect money; and having got together a considerable fund, that he might begin his work with lucky names, he appointed the festival of St. Perpetua and Felicitas for laying the foundation. When the day, which was beforehand so much desired by many, arrived, numbers of Nobles, Prelates, and common people of the neighbourhood, resorted to the site, where Divine Service was celebrated by the Abbot himself, who, in the first place, in a solemn manner, invoked the aid of the Holy Spirit; and then repeated the Collect *Actiones nostras*, *&c.*, which, according to the version in

[1] See Bingham's Antiquities of the Christian Church, Book viii. chapter.

[2] Styled by Godwin, in his Commentarius de Præsulibus, Angliæ Herebertus Losinga vel Lusingi propter adulationem; Lusingare enim Italis est adulari.—Godwin, folio, Cant. 1743, p. 426, and note.

[3] He was Castelan, or Governor, of Norwich Castle; second son to Hubert de Rhye, who came over with William the Conqueror.—Blomefield's Norfolk, Quarto, vol. ii. p. 432, 491.

our Communion Service, begins with the words, *Prevent us, O Lord, in all our doings.* The Collect being concluded, he himself laid the first stone at the north-east corner, the nobles each laying another in succession after him, in the eastern front from north to south; and likewise in the south front, from east to west. Upon each stone was laid money, or grants of land, or titles to the patronage of churches, or tithes of sheep, or measures of wheat, as the circumstances of the person laying it suggested. After these, the priests of the surrounding country laid stones on the other sides of the foundation; making offerings of the labour, and other services of their parishioners, in numbers proportionate to the population of their respective parishes. While the stones were thus laid, the Abbot addressed every one, as he did his work, in an appropriate speech; which ended, he granted to them all the brotherhood of his Monastery,[1] and a participation of all their prayers and devotions, with a communion in all other spiritual good things of the Church. After which, they were feasted sumptuously, and dismissed, with the Abbot's blessing, to their respective homes.[2]

[1] "It appears to have been an established maxim of policy with the monks, to inculcate the opinion, that any person enrolled, and admitted an honorary member of the community, though not resident in the convent, might receive great spiritual benefit, from a participation in the prayers, and other devotional offices of the establishment. Under the influence of this sentiment, the monks obtained much favour and protection; noblemen, and wealthy persons of both sexes, were frequently received as members of the monastery, and admitted to fraternization by the convent in full chapter." Henry the Sixth and many of his noble attendants became members of the convent of St. Edmund's Bury, and in this they followed an established custom; other instances are, John, Duke of Aquitane and Lancaster; Edward Mortimer, Earl of March and Ulster; Roger Drury, Esq.; Henry Drury and Elizabeth his wife; Humphrey, Earl of Bucks, and his countess and two sons; Henry de Boucher, Earl of Ewe and his son; Ann de Vere, a daughter of the Earl of Oxford; and several others were admitted members of the Chapter. — (Yates' History of Town and Abbey of St. Edmund's Bury, Quarto, 1805, p. 154, where there is a copy of one of the original grants or letters of fraternization to William Paston.)

[2] See Historia Croylandensis in Savile's Rerum Scriptores; Camden's Britannia, vol. i. p. 332; and Staveley's History, p. 97.

The order of the Ceremonial used upon these occasions, as may be gathered from the ancient Ritualists of the Church, and the early writers upon the Civil Law, appears to have been as follows. The consent of the Bishop of the Diocese having been first obtained,[1] and a site for a foundation prepared, the Bishop, or a Priest

[1] In the matter of building Churches, the authority of the Bishop or Diocesan was very great, it being thought, even a piece of natural religion, that the Priest, or holy man, should both design and consecrate a Temple: and, as to our Christian Churches, in the sum of the fifth Collation of the Authenticks in the Civil Law, (see Ridley's View, Quarto, folio 58,) it was thus provided: That no man build a Church or Oratory without the leave of the Bishop: and before he consecrate the Church by Prayer, and set up the Cross there, and make procession in the place: and also, that before he build it, he allot out necessary maintenance for the same, and those who shall there attend on God's service.

The like is also the Sum of the ninth Collation; for the lay patron, or founder, did no more, than a man of Israel, who brought a lamb to the door of the tabernacle, but the priest made the offering: so here, the founder might bring the stones and wood, but the Bishop laid the foundation: or, if the workmen put the materials together, and made it an edifice or house, yet it had not the *Formalis ratio* of a Church, till the Bishop had in solemn manner hallowed the same; and had, in the behalf of God, to whose honour and service it was designed, taken as it were possession thereof by the Σταυροπηγιον, or setting up the cross there, according to the ancient ceremonies in that case prescribed. And all Sanctuary Privileges were allowed only to such Churches as were duly hallowed by the Bishop.—(See Staveley's History of Churches, chap. vi. p. 86.)

In Anselm's Canons, at Westminster, Anno Domini 1102, it was decreed (15) "that new chapels be not made without consent of the Bishop." (16) "That churches be not consecrated till all necessaries be provided for the priest and it."—(Johnson's Collection of Ecclesiastical Laws, Part ii.)

And by the Legatine Canons at Westminster, A.D. 1138 (12) it was thus decreed: "We, by Apostolical Authority, forbid any man to build a church or oratory upon his own estate, without the Bishop's licence." And, further, by the Constitutions of Otho, in the time of Henry III. 1237, it was decreed, "That in order to prevent the sacrifice of Christ being celebrated in any place but what is dedicated, that all cathedral, conventual, and parochial Churches which are already built, and their walls perfected, be consecrated by the Diocesan Bishops to whom they belong, or others authorized by them, within two years. And that it be so done within a like time in all churches hereafter to be built: otherwise to remain interdicted from the solemnization of masses till they be so consecrated, unless excused by some reasonable cause."—(See Johnson's Collections, ut supra.)

licensed to act on his behalf, standing where the altar of the Church was to be placed, was first to sprinkle the site with holy water, which was so done in order that it might be purified, and exorcised,[2]

[1] Hujus vero aquæ benedictæ virtus, variis miraculis illustratur. Theodoret, lib. v. cap. 21, et lib. ix.; Histor. Tripart. cap. 33; Nicepho, lib. xii. cap. 27, et alii complures commemorant Marcellum Apamearum Episcopum aqua benedicta dæmonem fugasse, qui eversionem delubri Jovis præpediabat. . . . Amplius, mulier, quæ videbatur in equam conversa, vi aquæ benedictæ in formam pristinam restituitur.—(Beda, lib. v. Histor. cap. 4, scriptum reliquit, nobilem feminam gravi morbo laborantem, aqua benedicta convaluisse.—Petrus venerabilis, lib. i. de miraculis, cap. 7, dæmones aqua benedicta fugatos commemorat. S. Clemens, lib. viii. Constit. Apost. cap. 29; Meminit sanctificationis seu benedictionis, aquæ. Deinde enarrat vim benedictionis his verbis : Tribue ei vim sanandi et depellendi morbum, fugandi dæmones, idque per Christum spem nostram. Quibus verbis aquæ benedictæ virtutes indicantur.—Duranti de Ritibus Ecclesiæ Catholicæ, Lib. i. cap. 21.)

Bede's story of the Earl's wife being healed with holy water, used in the consecration of Churches, is as follows: Of this foresaid bishop, Berecht abbot of Inderwodde told us another miracle, not much unlike this. An Earl, called Lord Puch, had a manor, about two miles from our monastery, whose lady had been troubled with such a vehement disease for XL days, that in iij weeks' space she was not able to be carried out of the chamber, where she lay. It fortuned one day this devout and godly father to be sent for by the Earl to dedicate and hallow a Church, and when the solemnity of this dedication was passed, and the Church hallowed, the Earl invited him home to his house, and (as civility and courtesy required) desired him to dinner. The Bishop refused his gentleness, saying that of duty he must return, and go to the Abbey: but the Earl most instantly intreating him, promised him, that he would do great alms to the poor, if he would vouchsafe to go home to his house that day, and break his fast. I intreated him in like manner, as the Earl did, promising that I would give alms also to relieve the poor, if he would go to dinner at the Earl's house, and bless him and his family. And when we had obtained so much of him with long entreaty, we went to the Earl's house to take our repast. The Bishop sent the sick lady by one of the company that came with him, some of the holy water, which he hallowed in dedication of the Church, commanding him to will her to drink of it, and to wash that part of her body with the same, where the grief was most vehement. All which being done, she rose out of her bed whole and sound. And perceiving that she was not only cured of her long infirmity and disease, but made also as lively, lusty, and strong as ever she was before, came to the table, showed herself very officious in carving and drinking to the Bishop, and all the whole table, and ceased not to use such courteous officiousness all the dinner time: following in this point St. Peter's mother-in-law, who, delivered from her hot burning

and prepared for the habitation of the Holy Spirit. It was then to be further sanctified by prayer, a cross set up thereon,[1] as a token

fever by the only touch of Christ's hand, rose up as strong and whole as ever she was before, and served them at the table.—(T. Stapleton's Translation, 1565, p. 47.)

Speaking of this holy water, Bishop Mant, in his Addresses upon Church Architecture remarks, "This was one of the multitudinous superstitious rites with which the Romish Church had overlaid the ordinances of the Gospel, inventing her own means of grace and blessing: so that, amongst other extraordinary and supernatural effects of this superstition of holy water, a Bishop of Down, in the twelfth century, is said to have cured a man of madness by this medicine."—(Page 47.)

[1] The venerable Bede seems to attribute the like virtue to the Cross, when set up as a standard or banner, in his account of the first audience given by King Ethelbert to Augustin. "After a few days, the king came into the island, and, sitting in the open air, commanded Augustin to come there to him to a conference, for he had taken the precaution that they should not approach him in any house, where they would be able to use the arts of divination, anciently used by the heathens, lest, coming upon him suddenly with any enchantment, they might deceive, and get the master over him. But they came endowed, not with demoniacal, but with Divine power, having for their standard a silver cross, and the representation of the Saviour of the world painted upon a tablet; and, singing Litanies, they offered up to the Lord their supplications for their own eternal salvation, as well as for those for whose sake, and to whom, they were come into the country." In which history, Staveley remarks, that the name and authority of Bede hath been dealt with very disingenuously, as to his testimony respecting images; for whereas, in his relation of the address of Augustin, and his companions to Ethelbert, he tells us, that they carried before them, as a banner, the sign of the Cross, with the representation of our Saviour on it, his words are, veniebant, crucem pro vexillo ferentes argenteam, et imaginem Domini Salvatoris in tabula depictam, Baronius, Binius, and other Romanists would hence infer the worshipping of images in those days; when, in truth, no such thing can be collected from Bede; indeed, nothing of worship, but only an honorary use of that badge of their profession.*

Stapleton, a member of the Church of Rome, who translated Bede into English, and printed it at Antwerp in the year 1565, embellishes his volume with an engraving, which appears to give a proper illustration of the subject; the standard being a Cross, with the banner, bearing the representation of Christ, annexed to it. But in the Antiquities of the Anglo-Saxon Church, published by the Rev. John Lingard, in 1806, the title-page of the first volume is a vignette representing Austen preaching to the Saxon King of Kent, attended by two subordinate missionaries on their knees; the one, holding the crucifix with the body of Christ thereon; the other, a tablet or banner

* History of Churches, 241.

of the lay-patron's or founder's right being relinquished,[1] and possession thereof being taken on behalf of God, to whose honour and service it was designed; and moreover, that in conformity with the received opinion of the time, by this precautionary measure, the approaches of demoniacal apparitions and the actual assaults of the

bearing his portrait, agreeably to the Romish version of the story.

As a further powerful defence against evil spirits, when the Church was built, a Cross, or figure of a Cross, was placed on the front, or over the entrance into the Church, as the Abbot Coelfied once informed Naiton, the Pictish King. For, said he, all the Church, because it was made a Church by the death of him who gave it life, is wont to bear the sign of his holy cross on the front, (in fronte), in order that, by the constant protection of this sign, it may be defended from the invasion of evil spirits; and, by this frequent admonition, it is taught, that it ought to crucify its flesh with its vices and concupiscences.—(Bede's Eccles. History, Book v. chap. 21.)

The Rood, with its attendant images of the Virgin Mary and St. John, was also sometimes placed over the entrance into the Church, (Staveley, chap. xiii., p. 199,) as was also the Cross on the summit of the eastern gable or of the Chancel; but whether this latter was done with a view to security, or as an appropriate ornament, does not appear. Latterly, it may have been done to serve both purposes.

Further, at the time of consecration, the officiating Bishop was to draw a cross upon the wall, saying, O quam metuendus est locus iste, &c. And again, saying, Lapides pretiosi omnes muri tui, &c. (Pontificale S. Dunstani.) Primo, propter dæmonum terrorem; ut scilicet dæmones, qui inde expulsi sunt, videntes signum crucis terreantur, et illua engredi non præsumant. Valde enim timet (diabolus) signum crucis: Unde Chrysostomos; ubicunque dæmones signum crucis viderint, fugiunt timerites vaculum, quo plagam acceperunt.—(Rationale Divinorum Officiorum Auctore Gul. Durando, lib. i. chap. 6, n. 27, and lib. v. chap. ii. n. 9.)

[1] When a Church has received the holy Rite of Consecration, it becomes immediately exempt from the power of the *first founder*, who otherwise might challenge a propriety in it; that which the Ground and the Expense of Building made the *House of Man*, is made, by Consecration, the *House of God;* and, being once dedicated to his holy Service, the Property thereof is vested in him, and in him alone: The Founder can never after lay claim to any Pretence of Right, or reserve any part of it to his own Use or Pleasure, without laying himself under the Guilt of *Sin* and *Sacrilege*. This, certainly, was the case of Ananias; who, when he had sold his House, kept back part of the Money, as if he would divide the Sum between *God* and *himself;* a dreadful Monument of Sacrilege!—(Lewis's Essay upon the Consecration of Churches, Oct., 1719, page 4.)

devil might be prevented. A solemn procession was afterwards to be made, and evidence produced of there being an allotment for the necessary maintenance of the future building,[1] as well as for those who should therein attend upon the service of God.[2] The spiritual protection of the place and the endowment thus secured, the bishop was to take one of the chief stones of the intended building, to cut a cross upon it, and lay it, with his own hands, for a corner-stone. Whilst he fumed the ground-work round about with incense, a collect was sung in reference to the saint in whose name or memory the

[1] Sane Ecclesia, ut sacri edocent canones, dedicanda non est, nisi prius dotata sit, et ex licite acquisitis, non est putanda Legitur enim quod dum quidam Episcopus Ecclesiam de usuris et rapinis constructam consecraret, vidit post altare diabolum stantem in cathedra in habitu pontificali, qui dixit Episcopo: Cessa ecclesiam consecrare; ad meam enim jurisdictionem pertinet, cum sit ex usuris et rapinis facta. Episcopo vero et clero territis et inde fugientibus, diabolus continuo ipsam ecclesiam cum grandi strepitu destruxit.—(Durandi Rationale Div. Off., lib. i., c. 6, § 3.)

[2] At the Dedication of a Parish Church, the endowment of it was set forth, and a solemn denunciation of Divine judgments was pronounced against all persons who should hereafter defraud or injure the said Church, as in this Charter of Consecration:

Bernardus Dei Gratia Episcopus de Sancto David, omnibus Sanctæ Dei Ecclesiæ Fidelibus Salutem, Deique benedictionem et suam. Sciant, tam Presentes quam Futuri, quod quando dedicavimus Ecclesiam beatæ Mariæ de Haya, Willielmus Revel, concessu Bernardi de Novo Mercato, qui interfuit Dedicationi, dedit, et concessit in perpetuam Elemosinam et dotem ipsius Ecclesiæ xv. acras terræ, et duas mansuras terræ, videlicet, Lavenochi Prepositi et Alverici Bubulci, et totam illam terram quæ est ab illis mansuris sursum in nemore usque ad divisas de Ewias et in Bosco et in plano; dedit etiam eidem Ecclesiæ totam decimam totius terræ suæ de Haia in omnibus rebus et de terræ Ivonis et de Melenianc et de omnibus illis qui de fando Haiæ tenebant. Et ne in posterum inde fiat dubitatio, has determinate dedit et concessit, Decimas videlicet de Blado et Fæno et de Pullanis, et Vitulis, de Agnis, et Porcellis, de Lana, et Caseo, et Virgulto, et de redditu Walensium et Pasnagio et Placitis. Quicunque verò aliquid inde subtraxerint vel diminuerint, excommunicentur, et a consortio Dei omniumque Sanctorum ejus sequestrentur donec ad emendationem veniant. Hujus autem donationis testes sunt Clerici nostri: videlicet Willelmus Archidiaconus de Kermerdin, et Elias Archid. de Brechon, et Brientius Clericus Regis Henrici, et Bernardus de Novomercato, et Riv. Fil. Puncii Valete.—(Ex Cartulario Prioratus S. Johannis Evang. de Brechon. MS. f. 47.)

church was to be dedicated, or to the event it was intended to commemorate: which being ended, the people were to be dismissed with a blessing of the priest or bishop.

The form of the churches was generally oblong,[1] standing lengthwise from east to west. Some were built in the figure of a cross, as commemorative of the instrument on which Christ suffered; and but a very few were round.[2] The Sanctuary or Altar part was placed in

[1] This figure was otherwise called Dromical, δρομικον, because, as Leo Allatius, and Suicerus after him, conjecture, Churches built in this form had void spaces for deabulation. And this is said to be the figure of the famous Church of Sancta Sophia at Constantinople, by Paulus Silentiarius, and other writers. But this figure was not so general, but we meet with churches in other forms. For the Church which Constantine built over our Saviour's Sepulchre at Mount Golgotha was round, as we learn from Eusebius and Walafridus Strabo. That which he built at Antioch, Eusebius says was an Octagon. And such was the Church of Nazianzum, built by Gregory, the father of Gregory Nazianzen, as we find in the son's funeral oration upon his father, who describes it as having eight sides, equal to one another. Other Churches were built in the form of a Cross, as that of Simeon Stylites, mentioned by Evagrius. And the Church of the Apostles, built by Constantine at Constantinople, was in this form likewise; as we learn from Gregory Nazianzen, in his Somnium Anastasiæ, who thus describes it—(Carm. 9, tom. ii. p. 79.)

Σὺν τοῖς καὶ μεγάλαυχον ἔδος Χριστοῖο μαθητων
Πλευραις σταυροτυποις τετραχὰ τεμνομενον.

"Among these stood the stately Church of the Apostles of Christ, dividing itself into four wings in the form of a Cross." These were sometimes made by the addition of a wing of building on each side, (which wings the Greeks called Apsides,) as Cedrenus and Zonaras observe in the Life of Justin, jun., who added two of these Apsides to the Church of Blachernæ, and so made it resemble the form of a Cross. Some Churches were also called *Octachora*; but, as Valesius rightly observes, these were the same with the *Octagones*. Suicerus and Allatius take notice also of another form of churches, which they called τρουλλωτα, κυλινδρωτα, Θολωτα, κυκλοειδη, that is, Round, in the figure of an Arch, or Sphere, or a Cylindre, or a Shield, or a Circle, as the Pantheon at Rome was said to be. But this, properly speaking, was not so much the *form* of a Church as the *figure* of one part of some churches; as particularly that of Sancta Sophia; the body of which was built in the form of a Trulla; that is, a great round arch or sphere; but yet the whole was oblong, resembling the form of other churches. (Bingham's Antiquities of the Christian Church, Book viii. chap. iii. sect. 1.)

[2] In this country there were six—one at Temple Bruer, and one at Aslackley,

the east, and the entrance on the west;[1] so that the worshipper might, immediately upon his entrance, have his mind directed to that point which, from the earliest ages, was considered to be the most holy, this being the quarter in which Paradise was planted, wherein God first appeared to man, and whence the Sun of righteousness arose upon the earth, and from whence our souls receive their life, and spiritual emotions, and eternal illumination, (as the whole world from the eastern sun receives its light and heat;) and from whence also we look with anxious expectation for his second coming to be our judge. It was consequently to this point that primitive devotion was usually directed, and that, in the public service, adoration of God and Christ was generally made.

Agreeably to this expectation, the Apostolical Constitutions, though not entitled to the antiquity which their name claims for them, have this injunction:—"In the first place, let the building

Lincolnshire, one at Maplestead, Essex, one at Northampton, one at St. Sepulchre's, Cambridge, and one in the Temple, London; of which the last four are now standing.

[1] They—*i.e.*, the Churches—were commonly so placed as that their Front, or chief Entrance, was towards the West; and the Sanctuary, or Altar part, towards the East; yet in some Churches it was otherwise, as is evident from the observation made by Socrates* upon the Church of Antioch—"That it stood in a different posture from other Churches, for the Altar did not look towards the East, but towards the West;" which observation was also made by Paulinus† Nolanus upon one of his own structures. And the Temple of the other Paulinus at Tyre seems to have stood the same way; for Eusebius describes the Entrance to it, and not the Altar Part, as facing the rising sun. So that the Author of the Constitutions, among other rules of this nature, gives directions for building Churches towards the East; yet it appears, from these instances, that the practice was not so universal but that it admitted of exceptions, as necessity or expediency required. Which observation has been made, not only by Archbishop Ussher, and Cardinal Bona, but, long before them, by Walafridus* Strabo, who says, "The Ancients were not nicely curious which way their Churches stood, but yet, the most usual custom was, for Christians to pray towards the East, and therefore the greatest part of the Churches were built with a Respect to that custom."—(Bingham's Antiquities of the Christian Church, Book viii. chap. iii. sect. 2.)

* Lib. v. cap. 22. † Epis. 12, ad Sever. * De Reb. Eccles. c. 4.

(the Church) be oblong, like a ship,[1] turned towards the East." And further, "The Catechumens and Penitents having gone out, let all the congregation, rising up together, and turning towards the East, pray to God, who ascended, above the heaven of heavens, towards the East; and also remembering the ancient possession of Paradise, situated in the East, from whence the first man, having slighted the commandment of God, and, persuaded by the advice of the serpent, was east out."[2]

In conformity with these views, our Churches, as well in Ireland as in Great Britain, from the earliest time at which we have any records of them, have been, with but few exceptions, built lengthways, with their Chancels towards the East,[3] not as to a fixed and

[1] To keep the better correspondence with the common Notion and Metaphor by which the Church was usually represented, and to put us in mind that we are tossed up and down in this world as upon a stormy and tempestuous sea, and that out of the Church there is no safe passage to *heaven*, the *harbour* we all hope to arrive at.—(Lewis's Hist. Essay, page 94.)

[2] See note 1, page 85.

[3] Touching that which you move concerning the situation of Churches in the elder times of Christianity, Walafridus Strabo (de Rebus Ecclesiasticis, c. iv.) telleth us, "Non magnopere curabant illius temporis justi quam in partem orationes loca converterent." Yet his conclusion is, "Sed tamen usus frequentior et rationi vicinior habet, in Orientem orantes converti, et pluralitatem maximam Ecclesiarum eo tenore constitui." Which doth further also appear, by the testimony of Paulinus, Bishop of Nola, in his twelfth epistle to Severus: "*Prospectus vero Basilicæ non, ut usitatior mos, Orientem spectat.*" And particularly with us here in Ireland, Joceline, in his Life of St. Patrick, observeth, "That a Church was built by him in Sabul, hard by Downe (in Ulster). Ab Aquilonal parte versus meridianam plagam." Add hereunto, that place of Socrates, Hist. Eccles. liv. v., cap. 22, (which in the English version is rendered at Antioch, which is in Syria, the site of the Church is inverted; for the Altar stands not towards the East, but towards the West, having in the margin, "looks not;") and compare it with that other piece of Walafridus Strabo, where he sheweth, both in the Church which Constantine and Helena builded at Jerusalem, and at Rome also, in the Church of All Saints (which was before the Pantheon) and St. Peter's: "Altaria non tantum ad Orientem, sed etiam in alias partes esse distributa."—(Archb. Usher's Letters in his Life by Parr. Folio, London, 1686, Letter 49.)

[3] But the Harmony or Uniformity may be observed in the Position or Situation of most Churches; that is, they were to be built length-wise, East and West, with the Steeple at the

invariable point, but as to a portion or quarter of the heavens, as distinct and separate from the others; in which, as having a range

West, and the Chancel at the East end thereof; warranted, as is said, by an Apostolick Constitution, but, certainly, conceived to suit with primitive Devotion; wherein, in publick Service or Adoration of God and Christ, the Address was generally made unto, or towards the East; that being esteemed the most excellent part of the world; from whence the Heavens were believed, according to the *Astronomy* of those times, to begin their Motions; in which Quarter *Paradise* was planted, and God therein first appear'd to Man; the Chancel there placed, representing the *Sanctum Sanctorum*, where the Symbols of Divinity were reposited, and from thence communicated; and from which Quarter of the World (as to us) the Blessed Sun of Righteousness once arose; into which part of the Heaven he also *Ascended* after his Resurrection; and wherein or from which, we look for his Second Coming; and in the meantime, to him there we direct our Prayers, from whom our Souls receive Life, Motion, and Illumination, as the whole World, from the Eastern Sun, receives its Light and Heat.*

And as this was the Belief and Practice, both of the Greek and Latin Churches; so our Forefathers in this Island did no less, as appears by an ancient Homily, used by the Priest upon the *Wake Days*, in these words: "Lete us think that Crist dyed in the Este, and therefore lete us pray besely into the Este, that we may be of the Nombre that he died for, and lete us think that he shall come out of the Este to the Doom. wherefore lete us pray heretily to him allsoe, and besely, that wee may have Grace and Contrition in our hartes for our Mis-deeds, with Shrift and Satisfaction, that wee may stond that Day on the right Honde of our Lord Jesu Crist," &c.—(Liber Festivalis de Dedicatione Ecclesiæ.)

And the ancient *Catechumeni*, at their Baptization, when they renounced the Devil, &c., they turned their faces to the West; but when they pronounced the Creed, they turned to the East. But if any one would know more of this ancient way of Eastern Adoration, let them peruse the Diatribe of a very learned Man in this matter.—(Staveley's Hist. of Churches in England. 1712, 8vo, p. 154.)

Mr. John Gregorie, in his Notes upon Zach. vi. 12, and iii. 8, discusses the subject of praying towards the East at considerable length, adducing all the authorities and reasons for doing so.—(See his Works, 4to, London, 1684. 4th Edit. from p. 73 to p. 92.)

* Deinde cuncti pariter consurgentes, et in *Orientem* contemplantes, egressis Catechumenis et pœnitentibus, orent Deum, qui ascendit super cœlum cœli, ad Orientem, ac recordantes antiquam possessionem Paradisi, ad Orientem siti; unde primus homo, Dei mandato neglecto, persuasus consilio serpentis, ejectus fuit.—(Vide Coteleri Patres Apostolici. Folio. Amstol. 1724. Vol. i. p. 267.)

The exact time at which the Apostolical Constitutions were written cannot be determined: they are certainly not the work of the Apostles; and since they bear their name without reason, we are constrained to own they are an imposture. As divers learned men have delivered their conjectures, I may take the liberty to say I incline to their opinion who think the work was composed in the latter part of the fourth or the beginning of the fifth century.—(Lardner's Credibility of the Gospel History, Part ii. chap. 85, in the 4th vol. of his Works. 8vo, London, 1788, p. 350.)

of forty-seven degrees on the North and South, the sun rises periodically from one solstice to the other. And the ecclesiastical rule of old, when the foundation of a Church was being set about, was to take that point as being canonically the East, from which the sun was seen to rise above the horizon, upon the day on which the Saint, from whom the Church took its name, was annually commemorated; which day was commonly the same as that upon which the first stone of it was laid. Our Churches, therefore, though for the most part similarly situated, vary in their relative bearings to one another accordingly, or, as the time of sunrise does throughout the different seasons of the year, as it approaches or recedes from the equinoctial points.

The bearing of Attleborough Church towards the East and West, as taken by a common compass without further calculation, is about $13\frac{1}{2}$ degrees to the North of East, and the South of West; answering, as nearly as may be, to the position of the Sun's appearance at the 15th of August; the day of the supposed Assumption of the Blessed Virgin, to the commemoration of which event it was dedicated at the time of its consecration, in the opening of the 12th Century.

From the earliest times, in all ages, and among all nations, wherever Religion has made any tolerable progress, men, as taught by the light of nature, have felt that holy actions ought to be celebrated in holy places: and consequently, when they have provided buildings suitable to the character of their religious opinions and worship, they have proceeded to distinguish them by some external ceremony of respect and veneration, from buildings designed for the common purposes of life; in order to give a suitable appearance to religion, and to impress a more awful and devout sense of it upon the minds of its professors.

In themselves, Churches are no more than any other ordinary buildings, and may, without sacrilege or irreverence, be applied to any use whatever, at the will of him by whom they have been erected. But, as soon as they are solemnly dedicated to the service of God, and the solemn rite of Consecration has been performed upon them, they stand on *holy* ground, and become sacred edifices; and, in consequence, carry with them such a spirit of reverence and sanctity, as strikes, with a powerful influence, upon all religious minds, above whatever can be excited by any other buildings, which are raised merely for the habitation of man, or for purposes of common life.[1] For when Churches are consecrated, they are given up for ever as the houses of men, and become the Houses of God, and "the place where His honour dwelleth;" and must, in the pure and upright mind, be reverenced and loved accordingly.

The imperfection and obscurity in which the records of the state of the Church, during the three first centuries of the Christian era, are involved, exclude the possibility of our obtaining any accurate or certain knowledge upon the subject of the Consecration of the buildings intended for her Public Worship during that period; but, from the practice of her people upon other occasions, as well as from the manner of consecration in after times, it is highly probable

[1] See Lewis's Essay on the Consecration of Churches, page 2.

that she had, from her earliest days,[1] some solemn thanksgiving and peculiar form of prayer for the sanctifying of her Churches,

[1] Though it is not to be imagined, that she had such good and stately structures, as were erected for the purposes of celebrating her divine offices in, after the Roman Empire became Christian, and she was supported under the sanction of public authority; yet, that the Church had places which were set apart for Christian Assemblies to perform their solemn services in, and from the Apostles' days, there is the clearest evidence for our believing. The question of the Apostle, "Have ye not houses to eat and drink in? or despise ye the Church of God?" is of itself sufficient to establish the fact. But it is supported by many other testimonies; nor can it be imagined, that the disciples met together promiscuously, or uncertainly, as they pleased, or the occasion served, in places of common use, and not otherwise, at the various times and circumstances of their assembling themselves together, of which we read in Scripture.

After their return to Jerusalem from the Mount of Olives, upon the day of our Lord's Ascension, the Apostles went up into an upper room (probably that wherein our Saviour celebrated the Last Supper with them), where they continued in prayer and supplication, with the women, and Mary the Mother of Jesus, and with the brethren. Upon the day of Pentecost, when the Holy Ghost fell upon them, they were all assembled in one place, as they were also, when our Saviour appeared to them, on two occasions, after his Resurrection. It was, evidently, at an appointed place, which was known to the disciples as a place of meeting, that the six deacons were set before the Apostles, and consecrated by them: and it was also, in such a place, that the Church was gathered together, and that her first Council was held at Jerusalem. Intimations to the same effect in the Acts are numerous, and these, not only with respect to the Apostles and disciples at Jerusalem, but also in other places; as at Troas, at Colosse, at Laodicea, at Corinth, and even at Rome. These places of Christian assembly, could be only such, as the state and condition of the times would permit. At the first, some large and convenient room within the walls, or in the dwelling of some pious disciple, dedicated, by the religious bounty of the owner, to the use of his brother Christians, assembled in the name of their common Saviour; usually (ανωγεον or υπερωον) *an upper room*, such as the Latines call Cœnaculum, being, according to their manner of building, the most large and spacious of any other: so likewise the most retired, and freest from disturbance; and next to heaven, as having no other room above it. Such upper places, we also find, they were wont to make use of for private devotions, as may be gathered from what we read of St. Peter, in the tenth chapter of the Acts, where it is said, he went to the housetop, or, as it may be termed, the upper part of the house, to pray. Concerning the upper room of Sion, there has been this tradition in the Church: That this was the

besides the first use of her ordinary Liturgy: and, from the latter circumstance, it may be fairly argued, that the early Christians used the same ceremonies of particular prayers and thanksgivings to

same room, wherein our blessed Saviour, the night before his Passion, celebrated the Passover with his disciples, and instituted the mystical supper of his Body and Blood for the sacred rite of his Gospel,—where, on the day of his resurrection he came and stood in the midst of his disciples, the doors being shut, and having showed them his hands and his feet, said, "Peace be unto you: as my Father hath sent me, even so send I you,"—where, eight days, or the Sunday after, he appeared in the same manner unto them, being together, to satisfy the incredulity of Thomas, who, on the former occasion, was not with the rest,—where, James, the brother of our Lord, was created by the Apostles, Bishop of Jerusalem,—where, the seven deacons, whereof Stephen was one, were elected and ordained—where, the Apostles and Elders of the Church at Jerusalem held that council, the first and pattern of all councils, for the decision of the question, "whether the Gentiles which believed were to be circumcised or not."—(Mede's Discourse concerning Churches, that is, Appropriate places for Christian Worship, &c. Works, folio, 1677, p. 321.)

And, for certain, the place of this Cœnaculum was afterwards inclosed with a goodly Church, known by the name of the Church of Sion, upon the top whereof it stood. How soon this erection was made, I, says Dr. Mede, know not; but I believe it was much more ancient, than those other churches, erected in other places of Jerusalem, by Constantine and his mother; because, neither Eusebius, Socrates, Theodoret, nor Sozomen make any mention of the foundation thereof, as they do of the rest. It is called by St. Cyril, who was bishop of the place, the upper church of the Apostles; for, speaking of the descent of the Holy Ghost, he says, "He descended upon the Apostles, in the likeness of fiery tongues, here in Jerusalem, in the upper church of the Apostles." Not meaning that they erected that Church, but that the place, from the time it was a Cœnaculum, was by them dedicated to be a house of prayer; and thus, should the tradition of the Venerable Bede be understood; who tells us, "that, in the upper plain of Mount Sion, there are cells of Monks, compassing that great Church, which was founded there (as they say) by the Apostles; because, that there, they received the Holy Ghost. And there also is to be seen the venerable place of the institution of the first celebration of the Lord's Supper."—(See Mede as above. Also V. Bede, Liber de Locis Sanctis, in his Works, folio, 1688, tom. 3, p. 364.)

The dedication of this place to holy purposes is the more easily to be believed, if it were the possession of some disciple at least; if not of some kindred of our Saviour according to the flesh; to which both reason may incline us, and tradition confirm us to accept. And when we read of those, among the first believers, who, having houses and lands, sold them, and brought the price, and laid it down at the Apostles' feet, it is

God. But as there are no express testimonies of this, no one can pretend positively to assert it.

After the death of Maxentius, in 312, Constantine, being invested with the Imperial power, immediately gave the Christians the full liberty of living agreeably to their own institutions and laws: and this liberty, being afterwards more fully defined by a new edict drawn up at Milan, in the following year, the Gospel of Christ enjoyed greater freedom than it had done before; and the people, delivered from their former miseries, (now happily passed over,) all men acknowledged that it was the only true God who was the Defender of the pious. But among Christians, more especially, whose hopes were fixed solely upon Christ, there was inexpressible joy, and a kind of heavenly gladness, when they saw all the places, which, through the irreligion of tyrants, were a little time past totally destroyed, restored, as it were to life, from a fatal ruin; and when they beheld the temples erected again from the ground, in splendour, far exceeding those which had formerly been overthrown. "Then," as Eusebius describes it, "a spectacle earnestly prayed for, and much desired by them all, presented itself, in the solemnization of the Festivals of the dedication of Churches throughout every city; and the consecration of the new-built Oratories, the frequent assemblies of Bishops, the concourse of strangers from remote countries, the mutual love and benevolence of the people, the union of the members of Christ's body, joined together in entire harmony and consent: therefore, agreeably to that prophetic prediction, which has mystically foreshown what is to come, bone was joined to bone, and joint to joint;[1] and whatever else that Divine prophecy has enigmatically, but truly declared. There was one and the same power of

nothing unlikely, but some, likewise, might have given their house to the Apostles for the Church to perform their sacred duties in. If this were *so*, why may we not think this upper room of Sion, to be *the house*, of which we read concerning the first Christian society at Jerusalem, in the second chapter of the Acts, where it is said, "That they continued daily in the Temple, and breaking bread (*κατ' οἶκον*) in the house, ate their meat with gladness, and singleness of heart."—Mede ut supra.

[1] Ezekiel, xxxvii. 7.

the Holy Ghost, which passed through all the members; one soul in all; the same alacrity of faith; one common consent, in chanting forth the praises of God. Indeed, the ceremonies of the Prelates were most entire, the presbyters' performances of service exact, the Rites of the Church decent and majestic. On one hand, was a place for the company of those who sang psalms, (youths and virgins, old men and young, praising the name of the Lord,) and for the rest of the auditors of the expressions sent from God: on the other, was a place for those who performed the divine and mystical services: there were also delivered the mystical symbols of our Saviour's passion; that is, the Sacrament of Baptism, which is the sign of Christ our Saviour's suffering and death; as by Baptism we are dead and buried with Christ, and we rise again, through the same Christ, by faith.[1] And now, people of all ages, both men and women, with the utmost vigour of their minds, and with joyful hearts and souls, by prayers and thanksgiving, worship God, the author of all good."[2] That which made these ceremonies more august and venerable was, that commonly a whole Synod of the neighbouring or provincial Bishops met upon the occasion;[3] for it was this order of men that was always employed in the service; and if it so happened that none but the Bishop of the Diocese[4] could be there, then it was peculiarly his busi-

[1] See Col. ii. 12.

[2] See Eccl. Hist. of Eusebius, Book x. c. 3, and Rufinus' Comment on the passage.

[3] Thus the Church of Jerusalem, which Constantine built over our Saviour's sepulchre, was consecrated in a full Synod of all the Bishops of the East, whom Constantine, first called to Tyre, and then to Jerusalem, A.D. 335, for this very purpose, as Eusebius (de Vita Constantine, l. 4, c. 43) and all other historians, informs us. In like manner Socrates (l. 2, c. 8,) observes, that the Council of Antioch, A.D. 341, was summoned, on purpose to dedicate the famous Church there, called Dominicum Aureum, which was begun by Constantine, and finished by Constantius; and there are many examples of the like nature to be met with in Ancient History. —(Bingham's Antiq., B. viii. c. 9. s. 2.)

[4] Ubi ecclesia ædificatur, a propriæ Diocesis episcopo sanctificetur: aqua per semetipsum benedicatur, spargatur, et ita per ordinem completa, sicut in libro ministeriali habetur. Concilium Celichytense, Anno 816, Celebratum Can. 2. (Spelman's Concilia, vol. i., p. 328.)

Secundo Notandum quod solus Pon-

ness to perform the office of Consecration; for, by some ancient canons, it is so especially reserved to the office of Bishops, that Presbyters are not allowed to perform it.

Bingham, speaking of the solemnity, as performed in the fourth century, says:—

"That it was usually begun with a panegyrical oration, or sermon, consisting chiefly of praise and thanksgiving to God, and sometimes expatiating upon the commendation of the Founder, or the glory of the new-built Church. Sometimes they had more than one discourse upon it; for Eusebius, speaking of the dedication of Churches in the time of Constantine, says, 'Every Bishop that was present made a speech in praise of the convention:' and in another place, describing the dedication of the Church at Jerusalem, he says, 'Some made speeches by way of panegyric on the Emperor, and the magnificence of the building; others handled the common-place divinity adapted to the present occasion; and others discoursed upon the lessons of Scripture that were read, expounding the mystical sense of them.' When this part of the ceremony was over, they proceeded to the mystical service, or the offering of the unbloody sacrifice, as he then terms it, to God; praying for the peace of the world, the prosperity of the Church, and a blessing upon the Emperor and his children. Among which prayers they seem to have had a particular one for the Church then dedicated, as some understand St. Ambrose, who is thought to have a form upon such an occasion, which, because we have not many such in the writings of the Ancients, I will here insert in his own words. 'I beseech thee now, O Lord, that thine eye be continually upon this house, upon this altar, which is now dedicated to thee; upon these spiritual stones, in every one of which

tifex potest Ecclesias et Altaria dedicare, quoniam gerit imaginem et figuram Summi Pontificis Christi spiritualiter dedicantis, sine quo nihil possumus in Ecclesia stabilire, unde ipse dicit, "Sine me nihil potestis facere" et Psal., "Nisi dominus edificaverit domum," etc. Unde Concilium Carthag. cxvi. q. vi. c. 3, prohibet hoc facere Sacerdotem, nec potest hoc alicui inferioris ordinis demandari. (Durandi, Rationale Div. Off. lib. i. cap. vi. sect. 2.)

a sensible temple is consecrated unto thee; let the prayers of thy servants, which are poured out in this place, be always accepted of thy divine mercy. Let every sacrifice that is offered in this temple, with a pure faith and a pious zeal, be unto thee a sweet smelling savour of sanctification. And, when thou lookest upon that sacrifice of salvation, which taketh away the sins of the world, have respect to these oblations of chastity, and defend them by thy continual help, that they may be sweet and acceptable offerings unto thee, and pleasing unto Christ the Lord. Vouchsafe to keep their whole spirit, soul, and body, without blame, unto the day of thy Son Jesus Christ, our Lord. Amen!' I do not deny, but that this prayer, in some parts of it, may seem to look more like a consecration of Virgins, than a consecration of Churches; perhaps it may serve for both the spiritual and material temples of God together; but if any one thinks it means only the former, I will not contend about it, seeing it is already proved out of Eusebius, that, at least, panegyrical orations and praises of God, and prayers for the Church, were always part of the solemnity and ceremony of these dedications; and, till a solemn day was appointed for the performance of these, it was not according to rule for any one to use a new built Church as a place of worship, unless a great necessity compelled him to it—but still, such a use, in time of necessity, was no consecration; for otherwise, as Synesius argues in his 67th Epistle, mountains and valleys and private houses would be Churches."[1]

Succeeding generations have followed the practice of their predecessors; and among the Anglo-Saxons, no solemnity was celebrated with more imposing pomp than the dedication of a church. Egfrid, King of Northumbria, his brother Ælvin, their caldormen and abbots, attended St. Wilfred, when he consecrated the magnificent church which he built at Ripon. To the dedication of the church at Ramsay, all the thaynes of the six neighbouring counties were invited by St. Oswald: and when the same ceremony was performed in the Cathedral of Winchester, after its restoration by St. Ethelwold, it

[1] Bingham's Antiquities, Book viii. c. ix. s. 2.

was honoured with the presence of King Ethelred and his court, and of the metropolitan, and eight other bishops.[1] [2]

[1] Lingard's Antiquities of the Anglo-Saxon Church, vol. ii. p. 42.

[2] The following legend is given in the Festival, as a sermon for the Saints' days of the Apostles St. Peter and St. Paul, taken originally from the Monkish historians, upon the credit of which, as will be seen, the ceremony of the consecration of Westminster Abbey was prevented by the alleged personal and miraculous interposition of St. Peter.

¶ Sctõr7 Petri & Pauli Apostolor7.

* * * * * * *

And soo on a daye whan the churche of saynt Peter sholde be holowed, soo in that nyght afore was a man fysshinge in the temse, under wes tmynster, & a lytel before mydnyght came saynt Peter lyke a pylgrym ãd prayed the fyssher to set hym ouer the water. and he did so, and peter wente to y^e^ churche. ãd there the fyssher sawe a grete lyght & there wyth was the greatest savour that ever he felte & also he herde the meryeste songe that euer he herde that he wyste not wher he was for Joye. Than came Peter to hym agayne & sayde hast thou take any fysshe to nyght. & he said nay. For I was soo stonyed wyth lyghte and wyth melodye that I might do no maner thyng. ¶ Than sayd peter (Mitte rete in mari) Caste thy nette in the see and I wylle helpe the. ãd soo they tooke a greate multytude of fysshes. Thanne sayde peter to the fyssher, I am saynt peter that have holowed my churche thys nyght. And toke a grete fysshe and sayd: Haue here to the bysshop. and saye that I send hym this. ãd on this byd hym doo no more to the halowyng of the churche but syng a masse there. and make a sermon to the peple that they may byleue this. And for to preue the trouthe. byd hym go to churche. and se where y^e^ cãdellys styke on the walles, & all y^e^ churche wete of holy water. And soo y^e^ fyssher dyd his message. & the bysshop foũde it true and knelld downe on his knees & moch people with hẽ & sõge Te deũ laudam[9] And thãked god & saint Peter.—(From the Festival, fo. cvi.)

This story is, in substance, given by William of Malmsbury in his second book De Gestis Pontificum Anglorum, near the beginning; who states that the credentials which the simple rustic produced in testimony of his mission were so satisfactory, that the rite of consecration was not repeated. His words are, "Creditum ergo, nec consecrationis mysterium repititum, quam perfectum monstrarent candelæ per totam ecclesiam accensæ, cruces factæ, nec minus aquæ aspersæ, et sacrati olei locis debitis, non frivola vestigia." Vide Scriptores Post Bedam, p. 235. See also, Ailredus Abbas Rievalis de Vita et Miraculis Edwardi Confessoris inter X Scriptores, p. 382, in

The ceremonies in this country at the consecration or dedication of a church, as briefly described by Staveley, were as follow:—All the people being put forth, except the deacon, the bishop stood before the church door, and then consecrated a quantity of the holy water; and then, followed by the clergy and the people, he went three times about the outside of the Church, and with a branch of hyssop sprinkled its walls with the holy water; at every time as he passed by the door knocking with his pastoral staff, and saying, *Tollite portus, &c.* The deacon answering within, *Quis est illo Rex Gloriæ?* To which the bishop replies, Dominus fortis, &c. At the third time, the door was opened, and the bishop entered alone, saying aloud, *Pax huic domui*, and rehearsing the Litanies; after which he made crosses up and down the Church; and then mixing some more *holy water*, with that and *chrysm* he consecrates the altar. All which, with many the like passages and ceremonies, too tedious to be here recited, he tells us, may be found at large in Durandus, who endeavours also to unfold the mystery and signification of them: as also, of all the parts of the Church, as the foundation, pavement, walls, pillars, doors, windows, &c.[1]

The account which Lingard has given us is somewhat more particular. "The night preceding the ceremony was spent in watching and prayer.[2] On the morning, the prelates, dressed in their ponti-

which St. Peter is introduced speaking in a vision, and saying "Est autem mihi locus in occidentali parte *Londoniarum* a me electus, mihi dilectus, quem quondam mihi propriis manibus consecravi, mea nobilitavi præsentia, divinis insuper miraculis illustravi. Thorneia nomen est loci," &c.

[1] Staveley's Hist. of Churches in England. 8vo, 1712, c. viii. p. 116.

[2] The nature and object of these watchings and prayers may be understood by the following notices taken from the writings and pontifical of the day, as printed by Martene in the second volume de Antiquis Ecclesiæ Ritibus.

Vigiliæ coram reliquiis pridie ante dedicationem.

Convocatis episcopis, pridie ante ecclesiæ dedicationem solemnes sub papilionibus aut in vicinis ecclesiis agebantur vigiliæ coram sacris reliquiis in consecranda basilica sequenti die recondendis, ad quas solidam integramque noctem insumebant. Id testantur non

ficals, repaired to the porch of the Church, and the principal consecrator struck the door thrice with his crosier, repeating the verse, 'Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in!' At the third stroke it was opened; the choir sung the twenty-fourth psalm; and the bishops entered, crying: 'Peace be to this house, and all who dwell in it; peace to those who enter, peace to those who go out!' They proceeded to the foot of the principal altar, and lay prostrate before

solum nostri libri Rituales MSS. tam antiqui quam recentes permulti, sed etiam auctores non pauci. (Vetus instrumentum de dedicatione Cassianensis Ecclesiæ, p. 242.)

Inde vero pridie quam consecretur ecclesia providendæ sunt reliquiæ ab Episcopo et ponendæ in tali loco ut tota nocte cum hymnis et laudibus atque luminaribus sint usquequo exinde levandæ et ad locum ubi condendæ sunt deducantur. (Ex MS. pontificali Egberti Eboracensis Archiepiscopi, p. 247.

Incipit ordo quomodo in Santa Romana Ecclesia Reliquiæ condantur.

Primus vadat Episcopus ad cum locum in quo reliquiæ præterita nocte cum vigiliis fuerint, ut elevet eas. Et facet letaniam, et quando levantur reliquiæ, dicat orationem hanc: "Aufer a nobis, &c." Finita oratione, elevent sacerdotes ipsas reliquias cum feretro et portent eas ad ecclesiam cum honore dignissimo cum crucibus et thuribulis atque candelabris et luminibus multis laudes Deo dantes cum letania atque his antiphonis. *Antiph.* "Cum jucunditate, &c." De Jerusalem, &c." "Via justorum, &c." "Jerusalem civitas sancta, &c." "Ambulate, &c." "Sanctum est verum lumen, &c." *Dum autem pervenerint ante januam ecclesiæ, dicet episcopus hanc orationem:* "Deus qui omni loco dominationis tuæ," &c. *Tunc intrent ecclesiam cum antiphona ista:* "O quam metuendus est, &c." "Domum tuam, &c." "Deus qui invisibiliter, &c." "Benedic, Domine, domum istam," "Tabernaculum hoc ingrederc, quæ sumus omnipotens Deus sempiterne, &c." *Ipsa expleta suscipiat ipsas reliquias a presbytero et portet eas eum letania super altare novum, extenso velo inter eos et populum, recondit pontifex propria manu ipsas reliquias in confessione altaris et antequam reeludantur, ponat chrisma intus in confessione per angulos quartuor in modum crucis, ita dicendo.* "In nomine Patris, et Filii, et Spiritus Sancti. Pax tibi. Et cum Spiritu tuo."

Nota.

Deinde pontifex tres portiones Corporis Domini intus in confessione altaris et tres de incenso: et reeluduntur intus reliquæ canentes antiphonam. "Sub altare Dei," &c.

Ex MS. Pontificali Anglicano Monasterii Gemmeticensis annorum 900. In Tom. ii. Edmundi Martene de Antiquis Ecclesiæ Ritibus. Folio, Bassani, 1788, p. 254.

it, while the Litany was sung.[1] At its conclusion, they arose, and one of the bishops, with the end of his crosier, wrote two Roman alphabets[2] on the floor, in the form of a cross. He then sprinkled the altar, the walls, and the pavement, with holy water, and standing in the middle of the church, chaunted the following prayer:—'O blessed and holy Trinity, who purifiest, cleansest, and adornest all things; O blessed Majesty of God, who fillest, governest, and disposest all things; O blessed and holy hand of God, who sanctifiest, blessest, and enrichest all things; O God, the Holy of Holies, we humbly implore thy clemency, that by our ministry thou wouldst purify, bless, and consecrate this Church to the honour of the holy and victorious cross, and the memory of thy blessed servant N. Here may thy priests offer to thee sacrifices of praise; here may the burden of

[1] This was very short. After the usual beginning, followed the invocation of the saints. Three apostles, three martyrs, three confessors, and three virgins, were called upon by name, and the following petitions were added:—

Ab inimicis nostris defende nos Christe.
Dolorem cordis nostri benignus vide.
Afflictionem nostram respice clemens.
Peccata populi tui firus indulge.
Orationes nostras exaudi Christe.
Hic et in perpetuum nos custodire degneris Christe.
Fili Dei vivi, miserere nobis.
Agnus Dei, &c.
(Pont. Egb. apud Martene c. cxiii. p. 251. Lingard's Antiquities of the Anglo-Saxon Church. Newcastle, 1806, vol. ii. p. 42.)

[2] Nunc vero jam alphabeti ordinem per futuram ecclesiam sub certæ significationis mysterio pontifex describit. Quid autem par alphabetum nisi initia et rudimenta doctrinæ sacræ intelligi convenit? Unde et Paulus Hebræis exprobans dicit. "Etinim cum deberetis magistri esse propter tempus, rursum indigetis ut vos instruamini quæ sint elementa mundi et exordia sermonum Dei." Scribit ergo pontifex alphabeti ordinem cum fidei docet simplicitatem et dicit cum Paulo apostolo: "Lac vobis potum dedi, non escam. Nondum enim poteratis sed nec adhuc quidem potestis." Sicut enim parvulorum eruditioni congruit primum litterarum elementa cognoscere deinde ac syllabas, ac post verba paulatim ad sententiarum cognitionem pervenire; sic quidam gradus sunt intellectus in familia sanctæ ecclesiæ, quorum primus est eorum qui simpliciter viventes adhuc tamen ad robur doctrinæ proficientes quasi primis elementis contenti sunt.

Remigii Autissiodorensis Monachi tractatus de dedicatione ecclesiæ. *Quid significet quod sacerdos alphabetum in pavimento scribit?*

In tom. ii. Martene de Antiq. Eccles. Ritibus, p. 277.

sins be lightened; and those who have fallen be restored to grace. Grant that all, who shall enter this temple to pray, may obtain the effect of their petition, and rejoice for ever in the bounty of thy mercy. Amen!' The Bishops then separated to consecrate the different altars, and other ornaments of the Church; mass was celebrated with every demonstration of joy; and the more distinguished visitors retired to the episcopal palace, where they partook of a plentiful and splendid banquet."[1]

Still the description of this Service is very far from being a complete one; and many parts of the ceremonial, as well without as within the Church, are omitted in it. There were two Litanies to be sung upon the occasion: one, whilst the procession made the circuits round the exterior of the building, before entering it; and one, after it had been admitted, within the door. Then there was an exorcism of salt, and water, and ashes; with benedictions and prayers. Afterwards, a mixture of wine with water was made, and other prayers offered; and then a cement was to be formed, with chrism poured into the water; and the altar afterwards anointed in a particular and special manner, the Bishop going round it seven times, while it was sprinkled with hyssop, and a psalm sung with an antiphone. Then holy water was to be sprinkled upon the altar, and upon the walls in different parts of the Church, with further psalms and antiphones. Afterwards, the relics, if any had been procured, were to be taken from the place in which they had been watched the preceding night, and brought into the Church in solemn procession, with the utmost ecclesiastical reverence; attended by cross-bearers, and frankincense, and candelabras, and many lights; and to be laid up by the Bishop in the repository of the high altar, in a glass or brazen vessel closed with the cement, which had been before made, as was said, with the chrism, with three grains of frankincense and the three portions or parts of the body of the Lord,

[1] Antiq. of the Anglo-Saxon Church, by the Rev. John Lingard. Newcastle, 1806.

(Corporis Domini), or the consecrated wafer so called, which had been so divided by the ministering Bishop, according to the established rule of the Mass; a Litany (the third used upon the occasion) being sung during the time, and while the depository was closed, and sealed by the Bishop with his own signet.

This description, which is drawn up from the Services[1] of Egbert Archbishop of York, in the 8th, Dunstan,[2] in the 10th, and Robert Archbishop of Canterbury in the 11th centuries, inserted by Martene in his work "De Antiquis Ritibus Ecclesiæ," upon the authority of early manuscripts, differs in no material points from that given by Durandus, who wrote his Rationale of the divine offices in the 13th century; and is described, by the writers of his own communion, as having been a profound theologian, and a most skilful searcher into ecclesiastical ceremonies; and whose work is looked upon by them, as being most curious and diversified, and replete with excellent remarks. The description of Durandus, of the Consecration Service, as performed in his day, is as follows:

"In the fourth place is to be shown in what manner the Church is to be consecrated. To this end, all persons having been put out of the building, with the exception of a Deacon, who is left shut up therein, the Bishop stands with the clergy before the door, and then consecrates a mixture of salt and water: while twelve lights are lighted within the Church, and set up before twelve crosses drawn upon the walls. This done, the Bishop, followed by the clergy and the people assembled, goes round the exterior of the Church; and

[1] Egbert was consecrated Archbishop of York, according to Hoveden, in the year 735; but, as calculated by the author of the notes in Godwin de Præsulibus, edited by Richardson, about the year 743, according to Huntingdon, whom Godwin, and, after him, Soames, follow. He died in the year 766.—See Rogeri Hoveden Annales ab initio, l. 19, et pag. 401, and H. Huntingdonensis Hist. lib. iv. p. 340, inter scriptores post Bedam; also Soames' Anglo-Saxon Church, 2nd edition, p. 103, who has recorded some interesting facts concerning this able and munificent Prelate.

[2] Dunstan was consecrated Archbishop of Canterbury in 959, and died in 988. And Robert Genmeticensis in 1050. Godwin De Præsulibus.

with a bunch of hyssop in his hand, sprinkles the walls thereof with holy water. At every turn, as he comes to the door, he strikes the threshold with his crosier, saying, Ye Princes, lift up your gates, &c.[1] To which the Deacon, answering from within, asks, Who is the King of glory? The Bishop replies, The Lord who is mighty, &c. At the third time the door is unlocked, and the body of the clergy and the people, still remaining outside, the Bishop, with a few of the assisting ministers, enters the Church, saying, Peace be to this house; and repeats the Litanies. Afterwards, he forms a cross of dust and ashes upon the floor, upon which he writes the whole alphabet both in Greek and Latin characters;[2] and again sanctifying water with salt, and ashes, and wine, he consecrates the altar. Afterwards, he anoints with chrism the twelve crosses which had been drawn upon the wall."[3]

The consecration of the Altar was as follows: "In the first place, the Bishop begins by saying, God, extend to me thy help. And, afterwards, he blesses water, with which he draws four crosses on the four horns of the altar. Subsequently he makes a circuit of the altar seven times; and seven times he sprinkles the table of the altar with the holy water with a besom of hyssop. Also the Church is again sprinkled with the water, the remains of which is poured out at the foot of the altar. Afterwards four crosses are made with chrism in the four corners of the sepulchre, (that is, the depository,) in which the relics are to be laid up: and the relics, being placed in a small chest with three grains of frankincense, are deposited in the sepulchre. Its slab is next placed upon it with the sign of the cross, and made good in the middle. Then the stone (which is called the table) is fitted upon the altar; which having been done, it is anointed with oil in five places; and anointed afterwards in like manner with chrism. The altar also is confirmed[4] upon the face of

[1] Psalm xxiv.

[2] See note 2 on page 99.

[3] Rationale Divinorum officinum a R. D. Gulielmo Durando, lib. i. c. 6, s. 6.

[4] "Confirmare tabulam," qua reliquiæ in altari includuntur, dicitur episcopus, quod eam chrismate perungat.—(Gloss. Manu.)

the Cross made with chrism; and incense burnt upon it in five places. Finally, the altar is covered up, a clean cloth laid thereon, and the sacrifice is celebrated upon it.[1]

As the Anglo-Saxon Ritual was nearly identical with that which prevailed in the Church until the Reformation,[2] the foregoing description will suffice, to bring down the history of the Ceremonial, which was used upon the consecration of our Churches, to that period, when our communion was separated from that of Rome. After this, a form of Service, for the use of all prelates of that Church, was put forth by the authority of Clement 8; which was drawn up from the earlier services, but much increased,[3] and which has continued in their use till the present period.

The procuring of relics, though it might at first sight appear to have been a matter of some difficulty, was most probably not so; for these did not consist merely of the bodies of Saints, whether wholly or in parts; but, of whatever might have had a connexion with one; or come in contact with his person, either before or after death. Such, for instance, as articles of his clothing, or his handkerchief, or staff, or anything that might by chance have been stained by his blood, or even wetted by his tears. The well-intentioned, but unwise taste for such things, drew an abundant and ample supply of them both into the Cathedrals and the Monasteries; and also, to those persons in private life, who, fostering the mysterious superstitions, which differed only in name, from the magic and witchcraft

[1] Rationale divinorum officinum a R. D. Gulielmo Durand, cap. 7, sec. 4.

[2] See Soames' Anglo-Saxon Church, 2nd edit. 1838, p. 234.

[3] The Service De Ecclesia Dedicatione et Consecratione with the Consecratio Altaris in the Pontificale Romanum, published at Rome in 1818, Facta a præsidibus facultate, independently of the benedictions of the vessels and ornaments, extends from the 11th line of page 202 to the close of page 259, being nearly 57 pages of a closely-printed duodecimo, so that it cannot here be said, "that the rulers of this community are not curious in troubling Bishops with placing the first stone in the Churches they build, or not scrupulous, after the erection of them, in making any great ado for their dedication." — (See Hooker's Eccles. Polity, book v. chap. 12.)

which they were taught to execrate, cultivated a misplaced veneration for them; and the religious errors which they were calculated to maintain.

We have several inventories of relics, made at various periods before the Reformation; as well as of those, which came into the hands of the Commissioners, at the time when the Monasteries were suppressed: for such was the virtue imputed to them, that no body of men, or individuals who had the means, would object to pay the price that was set upon them; and the traffic, which they created, was both lucrative and extensive. Among others, is that of the relics which were gathered for King Ethelstan, by the faithful and discreet persons sent by him beyond the sea for that purpose, and presented by him to the Monastery of St. Mary and St. Peter at Exeter.[1] There is another, of the hoard of relics at Glastonbury Abbey.[2] And we have another, of the relics which Radulfus d'Diceto, Dean of St. Paul's, gave to that Cathedral, which only formed a part of the innumerable treasures of this description which belonged to it.[3] A few articles, selected from this latter catalogue, will show how readily these imaginary holy things multiplied, and, consequently, were easily procured.

1. Some of the hair of Mary Magdalene.

2. A crystal vessel containing some relics of St. Swithin, Cosmus, and Damianus, the sepulchre of our Lord, St. Mary, Mount Calvary, and other relics.

3. A crystal cup, containing some of the hair of the Blessed Virgin.

4. A vessel of crystal, holding some of St. Paul's blood.

5. A great black chest of Bishop Gilbert, containing a multitude of Saints' relics.

6. Another, with some bones of the 11,000 Virgins; with many

[1] See Hist. of the Anglo-Saxons, by Mr. Sharon Turner, 5th edit. octavo, vol. iii. p. 500; also, Dugdale's Monasticon, vol. i. p. 233.

[2] Vol. i. p. 5.

[3] Dugdale's St. Paul, Appendix xxx. v. xxxi.

other coffers, chests, boxes, and vessels, all stuffed with ancient relics. And on the top of the spire was a great cross, wherein were many relics of divers saints, put there by Gilbert de Segrave, Bishop of London; to the intent, that by the glorious merits of those saints, the steeple might be preserved from the tempests. In the Abbey of St. Edmund's Bury, Suffolk, were deposited, the parings of St. Edmund's toes: certain drops of St. Stephen's blood which sprang from him when he was stoned: some of the coals on which St. Lawrence was broiled: and certain parings of the flesh of divers holy virgins.[1] We will pack and shut up this show of relics with one still more memorable, and very much to our purpose.[2]

In the reign of Edward VI. the teeth of St. Apollonia were in great esteem, as conceived effectual to cure the toothache; and for that purpose were bought by many ignorant people, and carried about with them. This being notified to the King, an order was given, that all her teeth should be brought in to a public officer, appointed to receive them: which being done, they filled a tun therewith. But whether these last relics were, like the former, sanctioned by and under the custody of the Church, may be questioned.

So far indeed were relics, at least such things as were credited for being such, from being scarce, and difficult of attainment, that, at an early age, it was found expedient for the Church to check the disposition of interested and crafty persons to multiply the supply of them, as the craving appetite of the credulous required them.

[1] Historical Account of Bury St. Edmunds.

[2] The attention that was paid to the collection of Relics, is illustrated by the following statement in the History of Simon of Durham, referred to, in a note, by Mr. Soames, in his Anglo-Saxon Church, when speaking of Benedict Biscop having travelled to Rome, and, on his return from thence, amazed his countrymen by a considerable collection of books: "Quot vero Benedictus divina volumina, quantas beatorum Apostolorum vel martyrum Christi reliquias attulit, quis annuciet? x Scriptores 92." In continuing his subject, Mr. Soames pertinently remarks, "A collector in modern days would also have imported antiquities and works of art. Benedict, as might be expected, imported Relicks, and valued them probably, intellectual as he was, even more highly than his volumes." (Soames' Anglo-Saxon Church, 2d edit., p. 84.)

By the Lateran Council it was decreed, that none should be worshipped, but such as were stamped by the Pope's authority; which decree was applauded and confirmed by a Synod held at Easter by Bishop Wivil, in the year 1287: and, again, with a fuller provision to prevent the admission of counterfeits, another Synod was held at Winchester, in the year 1308. But no precautions could prevent impositions; and, taught by the experience which the frequent and notorious delusions continued to keep up, the Council of Trent made a cautious provision,[1] "that no relics should be admitted or esteemed, but such as had been approved of and acknowledged by the Bishop."

But, if no relics could be procured for the consecration of a Church in Anglo-Saxon times, the ceremony was nevertheless to be performed without them; and to be completed by the Bishop's laying up the Eucharist, consecrated by him in the same ministration, in the sacred repository by itself; and this, as stated in the decree of the Council of Ceale-Hythe, held under Bishop Wilfred, was to serve as well; because it was accounted as being the Body and Blood of our Lord Jesus Christ.[2] Upon which Canon, Mr. Johnson, who published a translation of it, has this remark: "Here the Eucharistical Symbols are set upon a level with the Relics of Saints, and scarce that neither. For if Relics could be found, they were necessary for the consecration of the Church: and they, that could not find them, could make them."[3]

In an ancient Pontifical in the Church of Narbonne, said to be written in the seventh century, it was directed, that the officiating Bishop should put into the coffer within the altar, with the three

[1] Canones et Decreta Concilii Tridentini Sessio xxv. De invocatione, veneratione et reliquis Sanctorum.

[2] Postea Eucharistia quæ ab episcopo per idem ministerium conseeratur, cum aliis reliquiis condatur in capsula, ac servetur in eadem basilica. Et si alias reliquias intimare non potest, tamen hoc maxime profieere potest, quia Corpus et Sanguis est Domini nostri Jesu Christi. Concilium Coliehytense, Anno 816, celebratum, cap. 2. Coneilii Spelman, vol. i. p. 328.

[3] Vol. i. DCCCXVI., and Martene, vol. ii. p. 243. Fol. Bassani, 1788.

portions of the consecrated wafer (Corpus Christi), and the Relics, a paper containing the Ten Commandments: and these words of the Law, together with the headings of the Four Gospels, were to be shut up and sealed seven times with the Bishop's signet therein.[1]

Whether this circumstance was known to our reformers, when drawing up our Liturgy in 1552; or to the framers of our Constitutions and Canons in 1603, whereby it is ordered, that the Ten Commandments be set up on the East end of every Church or Chapel, where the people may best see and read the same,[2] is uncertain. But we are assured that the framers of our Common Prayer corrected and improved the former Offices of our Church, by the example of the most ancient Liturgies, both of Europe and Asia. And we must admit, that there has been a provident and wise improvement both in the Church and the Service Book: for, most assuredly, the pious services and devotions of the people must ascend, more powerfully and effectually, (and consequently in a manner more acceptable to God,) upon the incense of confession in joint and open prayer, than upon the odours of unseen and secreted frankincense.

But to return to that which is more certain. By the Canons of Celichyth every Bishop was charged, when consecrating a Church, to have it portrayed on the wall of the Oratory, or in a Table, or even on the Altars, to what Saint it was dedicated.[3] But the Canon is so

[1] Tunc pontifex accipiat tres portiones Corporis Domini, et recludat in capsa cum tribus incensi granis, ponatque cartulam hæc continentem.

I. Audi Israel, Dominus Deus tuus, Deus unus est. Non habebis Deos alienos coram me, non facies tibi sculptile, neque omnem similitudinem quæ est in cœlo desuper, et quæ in terra deorsum, et eorum quæ sunt in aquis. II. Non assumes nomen Domini Dei tui in vanum. III. Memento ut diem Sabbati sanctifices. IV. Honora patrem tuum et matrem, ut sis longævus super terram. V. Non occides. VI. Non mæchaberis. VII. Non furtum facies. VIII. Non loqueris contra proximum tuum falsum testimonium. IX. Non concupisces uxorem proximi tui. X. Non concupisces rem proximi tui.

Hæc verba legis X, in omni altari sunt recondenda cum quatuor evangeliorum capitulis.—(Vide Martene de Ritibus Eccles. Folio. Bassani, 1788, vol. ii. p. 268.)

[2] See Canon 82.

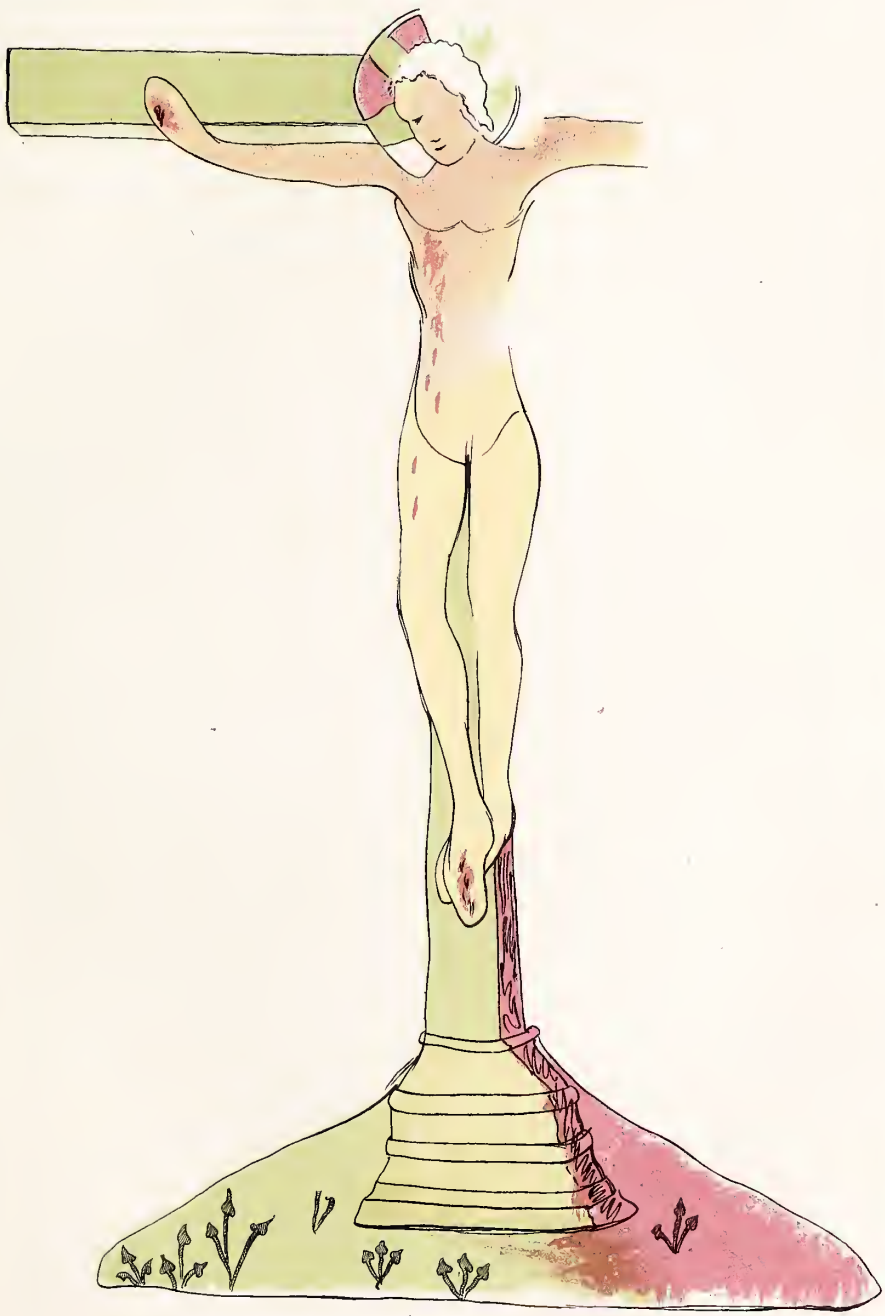
[3] Seu etiam præcipimus unicuique Episcopo, ut habeat depictum in pariete

worded, as to render it uncertain, whether it was intended that this should be done by a picture, or by an inscription. Probably the question is silently left open to individual discretion.[1] But, as the subject is connected with the building more immediately in our view, it may be interesting to state the fact, which the recent alterations in Attleborough Church have brought to light. By opening the Screen, which stood in the Nave, between two or three feet from the front of the Western wall of the Tower, now inclosed within the building, the roughly-constructed staircase, which led to the gallery above, was exposed to view; and which, as it obstructed the accommodation required for placing the Communion Table within the Arch, it became necessary to take away. By its removal, the face of this Western wall was laid bare, upon which, by the side of the Arch Northward, was depicted, with colours but slightly tinted-in, the representation of Christ upon the Cross. The situation and circumstances of this sketch, standing, as it must have done originally, in such an important and conspicuous point of view, yet wanting that finish and completeness which are manifest in every other work of art about the building, justifies the inference, that it was the original drawing, made for the purpose of Consecration; which has been preserved, all but entire; in the first instance, by the erection of the Screen before it, and afterwards more effectually, in times dangerous to its existence, by the intervention of the cumbrous staircase, which has kept it till the present time, as well from contact as from sight. If this be the case, it is a rare proof of the mode in which the Canon of Archbishop Wulfred was obeyed; and one that presents itself with a satisfactory reason, why we may look, all but in vain, for a similar example.

The plate here introduced is copied from a trace taken from the

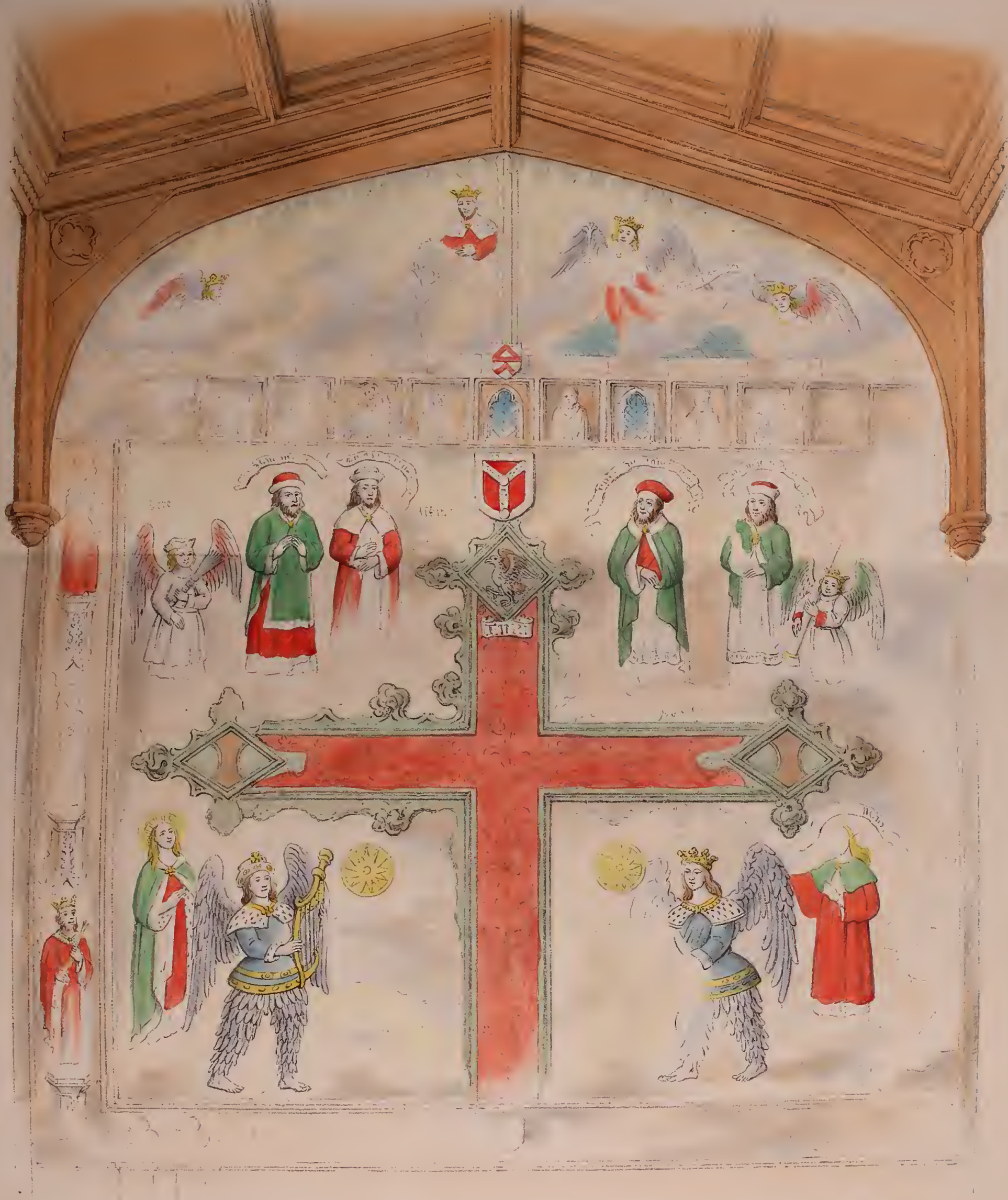
oratorii, aut in tabula, vel etiam in altaribus, quibus sanctis sint utraque dedicata.—(Cap. 2. De modo consecrandi Ecclesias. Concilia Spelmanni, vol. i. p. 328; et Concilia Mag. Brit. vol. i. p. 169. Etiam Martene de Rebus Eccles., vol. ii. p. 243.)

[1] Soames' Hist. of the Anglo-Saxon Church, 129.



Reduced and colored from a trace taken from an original drawing discovered on the inner wall at the east end of Attleborough Church during the repairs in 1844.

Printed in Colors by Standidge & C° London.



The East end of the Nave of the Parish Church of Attleborough Norfolk, above the Screen.
as it appeared after the removal of the white-wash in the Year, Mdcccxliv.

original, and coloured-in with as much accuracy as it could be. It is a matter of regret, that those capable of exercising a more sound judgment upon this subject, could not avail themselves of the opportunity, now lost, of viewing this, as well as the other larger and more finished paintings on the interior walls of the Church; all of which were laid open for some weeks during the period of its restoration; more especially the gorgeous one of the legend of the Cross, with which the whole Eastern extremity of the Nave seen above the floor of the Screen was covered; of which, however, a record is here preserved, as well as of the Crucifix in question.

Certain it is, that in the Consecration Services of the Anglo-Saxon Church which have come down to us, there is no Rubrical direction for the observance of this Canon; and the removal from our Churches, at the period of the Reformation, of everything militant to pure and scriptural religion, has deprived us of the means, which we had otherwise possessed, of obtaining information upon this, as well as upon many other points connected with the architectural arrangements of our Churches.

The second Council of Nice, by virtue of which the worshipping of images was introduced into the Churches of the Christian world, was held in the year 786; the decree of which met with anything but a cordial reception or unhesitating obedience. The disgust which the article respecting the worship of images produced, caused the Council, which was attended by above three hundred Bishops and Fathers, to be assembled in the year 794, at Frankfort-on-the Maine, at the instigation of Charlemagne; by which it was decided, that though the images of Christ and the Saints were not to be cast out of the Churches, yet religious worship should by no means be paid to them. "Gradually, however, the European Christians swerved from this opinion; and that of the Roman Pontiff, whose influence was daily increasing, got possession of their minds. The French first decided, at the close of this century, that some kind of worship might be paid to the sacred images, and the Germans and others followed their example."[1]

[1] Mosheim, Eccles. Hist., edited by Soames, vol. ii. p. 216.

When the decrees of this second Council of Nice were laid before the Anglo-Saxon Clergy by Offa, King of the Mercians, to whom they had been transmitted by Charlemagne, who received them from Pope Adrian, they affected to overlook the connexion between it and the Papal Court, and, treating it merely as an Oriental Assembly, made no scruple of pronouncing its decrees a disgrace to Christianity; the worship of images being that which God's Church altogether execrates.[1] Of which transaction Hoveden writes as follows:—"In the year 792 Charles, King of the French, sent to Britain a synodal book, in which, alas! were found many things contrary to the faith; chiefly that it was established by the unanimous consent of almost all the Doctors and Bishops of the East, or not less than three hundred of them, that images ought to be worshipped, which the Church of God altogether abominates." He adds further, "and against the letter which Albinus had written, admirably fortified by the authority of Holy Scripture."[2]

Notwithstanding, this innovation in Christian worship succeeded here, and the authority of the Eastern Council being further recommended by the weight given to a reported miracle, in which the Virgin Mary was said to have appeared, and commanded that her image should be made the object of worship, England (the grossness of the times, and the tendency of her people co-operating) fell into the practice of her Continental neighbours. Images first got into our Churches, and then, it could not be long before they would be worshipped: the ignorant vulgar seldom or never make any difference between the Saint and the Image.[3]

"And what think you will come to pass, if men of learning teach the people to make them, and maintain the setting up of them, as things necessary in religion. It appeareth, evidently, by all stories, and writings, and experience in times past, that neither preaching, neither writing, neither the consent of the learned, nor authority of the godly, nor the decrees of Councils, neither the laws of Princes,

[1] Soames' Anglo-Saxon Ch., p. 119.

[2] See Roger Hoveden, pars prior, 405.

[3] See Staveley's Hist. of Churches, p. 244, and Spelman's Concilia, vol. i. p. 208.

nor extreme punishment of the offenders in that behalf, nor any other remedy or means, can help against idolatry, if images be suffered publickly: and it is truly said, that times past are School-Masters of Wisdom to us that follow and live after."[1]

In the time of Edward I., Robert de Winchelsey, Archbishop of Canterbury, made a decree, which was confirmed by his successor, Walter Raynold, that the parishioners, through all the Archdeaconries of his province, were to see that the image of the Saint, to whose memory their Church was dedicated, was erected in the chancel. And by another Constitution of the same prelate, among the articles of the Church furniture, to be provided at the charge of the parish, was one principal image; that is, as Lyndwood interprets it, the image of the Saint, to whose honour the Church was consecrated.[2]

As to the *naming* of our Sacred buildings, the word *Church*, which we make use of for the purpose, derived to us as it is originally from the Greek *Kuriakon*, and hence, through the Saxon *Kyric* or *Kyrch*,[3] denotes a place set apart for the use and service of God;

[1] Third Part of Sermon against Peril of Idolatry.—(Homilies, Oxford, 1832, p. 227.)

[2] Ut Parochiani Ecclesiarum singularum nostræ Cantuarienesis Provinciæ sint de cætero certiores de (super, reformandis sive reparandis vel reficiendis. Gloss.) defectibus ipsos contingentibus ne inter Rectores et ipsos ambiguitas generetur temporibus successivis volumus et præcipimus quod teneantur invenire omnia inferius annotata, viz. Imagines in Ecclesia (*i. e.* in corpore Ecclesiæ. Gloss.) Imaginem principalem in cancello. (Scilicet illius Sancti, ad cujus honorem Ecclesia consecrata est, quod intellige ubi talis Imago est Imaginabilis. Nam ubi talis ecclesia fundata est in honorem omnium Sanctorum, non puto posse unam Imaginem fieri omnes Sanctos representantem, sed aut oportet plures fieri aut nullam. Gloss.) Provinciale Gulielmi Lyndwood, Lib. iii.—Tit. 27 De Ecclesiis ædificandis. Fol. Oxon. 1679, page 253. Atque iterum, inter constitutiones Provinciales cons: Rob. Winchelsea in eodem voluminie Postea, p. 36. See also Johnson's collection of Ecclesiastical Laws, where this constitution is translated, vol. ii. M.CCCV. sig. Y 5.

[3] "That which belongs to the Lord," which was first used to signify the body of material buildings, yet in the course of time came easily to be applied to the body spiritual or mystical—built on the foundation of the Prophets and Apostles, the Lord Jesus Christ being the chief corner stone. As in like manner the word Ecclesiæ, &c.—(Staveley, page 23.)

and, though the buildings which we prepare and hallow, for Holy Worship, may bear a variety of names and titles, yet these are used by us but as the means of distinguishing notices of their character, or with an application, which can be only relative and subordinate.[1]

Thus the Church in which the Bishop's chair or throne is placed, and which is fitted for the accommodation of the Dean and Prebendaries of his Diocese, is called a Cathedral.[2] The Church, which is appropriated to the use of an Ecclesiastical Fraternity or Academical Body, is called a Collegiate Church; or, as having formerly belonged to a Monastery or Convent, a Conventual Church: if under the superintendence of an Abbot, an Abbey Church.[3] The

[1] The primitive Christians, exposed to the malice of the Jews and the persecutions of the Gentiles, were necessitated to assemble, for the purposes of publick worship, not in the most convenient or suitable places, but in the safest and best they could obtain: for their greater security they on some occasions assembled in subterraneous caves and vaults; and hence it was, that, among the ecclesiastical writers, we meet sometimes with the word *crypta*, to signify a church under ground; and our cathedrals, in imitation or memorial thereof, have them yet under the choires, which, by the Germans, are called *kruft*, and by us, *croft* and *under-croft:* of which sort there was formerly St. Faith's under St. Paul's, London. (Staveley, Hist. of Churches, chap. iii. p. 26.)

[2] Cathedral Churches were first of all founded and built; but afterwards, as Christianity and Devotion spread and grew firmer, laymen, both of the nobility and gentry of large estates, desired to have a clerk or priest settled amongst them, to perform divine offices for them, their families, tenants, and neighbours; then began churches and oratories to be built by degrees all over the nation, by such Lay-founders; which Churches were also endowed by them, their means or procurement, for the perpetual maintenance of such *Incumbents* or *Priests* as should ever after reside and officiate there; which Church so built was always hallowed or consecrated by the Bishop. Of these foundations we find little mention made till about the year 700. As Bede, in his history, speaks of one Puth, a Saxon nobleman, that had built a church, and intreated John, Bishop of Hagulstad, to consecrate it,—and the like also of one Addi. (Staveley, pp. 73 & 75, and again at 81 & 82.)

[3] In some instances a Priory, subordinate to some great Abbey, was called a Cell, the Prior being placed and displaced at the will of the Abbot. But there was a considerable difference between some of these cells. For some were altogether subject to their respective Abbeys, who sent them what officers

place for the public worship of the former of these classes is also sometimes called a Minster;[1] but those of the latter, more commonly Chapels.[2] The name of Chapel is likewise given to places consecrated for the purpose of parochial worship, in cases where, as in

and monks they pleased, and took their revenues into their common stock. But others consisted of a stated number of Monks who had a Prior sent them from the Abbey, and paid a pension yearly as an acknowledgment of their subjection; acting in other matters as an independent body, and having the rest of their revenues for their own use. These Priories or Cells were always of the same order with the Abbeys, on whom they depended, though sometimes of a different sex,* it being usual, after the Conquest, for the great Abbeys to build nunneries in some of their manors, which should be Priories to them, and subject to their visitation.†

[1] "Here," (at London,) "by the encouragement of Sebert and Ethelbert, two Churches were designed, as it is said, by Mellitus; the one within the city to the memory of St. Paul, and the other at a distance from it, in an island then called Thorney, to St. Peter's. Both these were called *Minsters*, that is, monasteries; for, from Augustin's time, the clergy living together with their bishop, do bear the name of a monastery. But these were of two different kinds; that which stood in a place of retirement, as Westminster then did, was intended for a *nursery to the Church*, wherein persons might be bred up in a way of devotion and learning, to fit them for farther service, when they should be taken out; but the other was made up of such who were actually employed in the Daily Offices, or sent up and down by the bishop to such places, as he thought fit, for instructing the people. This seemed to have been Gregory's design, when he sent Mellitus and the rest over, that wherever they settled a church they should take care of both these *Foundations*.—(Stillingfleet's Discourse of the True Antiquity of London at the end of the 2nd part of his Ecclesiastical Cases. Octavo, London, 1704, p. 552.)

[2] "The meaning of the word Chapel, capella, is a subject of much difference among civilians and criticks, for some take it a capiendo Laicos, seu capiens λαους, from receiving or containing the people; or, a caprinis pellibus quibus altaria tegebantur, from the altar's coverings therein: or from the French chapille, *i. e.* ædicula: or a capa D. Martini, St. Martin's cap or Hood." (Staveley, p. 111.) "But Johnson says, Capella properly signifies a cabinet for the keeping of the Holy Reliques; and in a larger sense, any closet or chest for the repositing anything that is of value: from hence it came to signify a little church; for no church or chapel could ordinarily be consecrated without having the reliques of some Saint to be kept therein." (Johnson's Canons, vol. ii. M.CLXXXVIII.)

* As Sopewell Nunnery in Hertfordshire, Cell to St. Albans. Mona. Angl., vol. i. p. 347; and Thetford Nunnery, Cell to Bury. Blomefield's Norfolk.

† To be sent to a Cell, was, in some cases, the punishment for an offending Monk; (Matt. Paris,) where some of them were obliged to hard labour. (Tanner's Not. Mon. Preface, p. xvii.)

cities or thickly inhabited neighbourhoods, the population is too large to be accommodated in a single building; or where, as belonging to one parish, it is a part situated at too great a distance from the Church, for the people to attend Divine Service there. The term is also used, though now but rarely, with reference to sacred buildings, whether within the precincts of their grounds, or under the same roof as the mansion houses of private individuals, who maintain them, and the service which is performed in them, solely for the benefit of themselves and families: and these again were sometimes called Oratories; that is, Houses of Prayer, as being of right applied solely to that purpose, inasmuch as they have not the privilege either of Baptism or Burial;[1] and as, upon the great Christian Festivals, and the other times, when the Sacrament of the Lord's Supper is administered at the Parish Church, there is an obligation upon the household to attend there, in token of its relationship and dependence upon it. The Church, upon which the uncontrolled privileges of these ministrations, as well as of all other rites of our religion, are retained, is called the Mother Church; in regard, that as the people in their mothers' wombs are born men, so in the Fonts of Baptism, at first peculiar to Cathedrals, as in the Church's womb, they are born Christians. But when, in succeeding ages, it was found that the people could not conveniently repair thither, the Bishops, in consideration of this circumstance, transferred and fixed a right of Baptism and Sepulture to rural churches; and this, together with the right of tithes, &c., made them Parochial Churches, as we now generally have them; and after this, in reference to the Chapels which belonged to them, they obtained the name of the Mother Church, as the Cathedrals, for the same reason, had before been so called, with respect to

[1] The right of Sepulture always was, and regularly is, a character of a Parish Church, as it is distinguished from a Chapella; and anciently, if a Quare impedit had been brought for a Church, which the defendant alleged to be a Chapel only, the issue was not so much whether it was a Church or Chapel, as whether it had a *Baptisterium* and *Sepulturam*, or not.—(Staveley's Hist. of Churches, p. 74, and Selden's Hist. of Tithes, chap. ix. fol. 265.)

them; and hence, these Chapels, even to the present day, have not, as the Parish Churches to which they belong originally had not, the right and privileges of Baptism and Sepulture.[1] But the Proprietory Chapels of opulent and noble families were occasionally under the same roof as the Mother Church itself, for the greater convenience of attending public worship, as well as for the exclusive right of burial, and the performance of the solemn services for the dead, before the altars which were raised therein for the purpose, agreeably to the religious notion of the time; and where Trentals, and Obits, and Masses for the dead, were offered for a continuance by Stipendiary or Chanting priests, who had stipends for the performance of the duty.[2]

The Chapels, which were thus endowed with lands, or any other yearly revenue, for the singing of daily masses for the souls of the donors, and such others, as they appointed, were also called Chantries;[3] and the priests officiating therein, were called Stipendiary, or

[1] See Staveley, 108.

[2] *Free Chapels* were places of religious worship, exempt from all jurisdiction of the Ordinary, save only that the Incumbents were generally instituted by the Bishop, and indueted by the Archdeacon of the place. Most of these Chapels were built upon the manors and ancient demesnes of the crown. For sometimes the kings in their country villas and seats of pleasure, or retirement, ordered a place of worship for their court and retinue, which was the origin of *royal free Chapels*.—(See Kennett's Case of Impropriations, p. 6, and the Prefaee to Tanner's Notitia, by Nasmyth, p. xviii.)

[3] A Chantry (so called *a cantando*) was a chapel eommonly annexed to some Parochial, Collegiate or Cathedral Church, endowed with lands, or some yearly revenues, for the maintenance of one or more Secular Priests, who enjoyed pensions, for singing daily masses for the souls of founders, and donors, and such others of their departed relatives and friends, as they might be pleased to name as the objects of such presumed pious eharity; with a view to redeem their souls from the miseries of purgatory, to whieh it was imagined that all, even the best and most exalted of God's ehildren, were exposed. How many of these foundations there were in England is unknown; but that they were very numerous, may be inferred from the number whieh were annexed to St. Paul's Cathedral, of whieh a return was made, on the 19th day of April, in the 2nd year of Edward VI., to the commissioners, appointed to reeeive the same, by the Dean and Chapter; who thereby affirmed that they had 47 sueh. Before the passing of the Statute of Mortmain, in the

Chantry Priests; and when the endowment was for the support of two, or more such Priests, who lived under one roof in a collegiate form, it was called a College.

time of Henry the Third, A.D. 1225, it was open to any one to found a chantry, who had the means and inclination to do so; but after that time "a Charter must be obtained from the King to pass lands of such nature and value to persons so qualified;" in consequence of which all Chantry Priests (whosoever their founders were) prayed, first for the good estate of that King while living, and for his soul after death, who first granted leave and licence for the foundation they belonged to.

Almost every one of these 47 Chantries had its Priest, officiating either in a several Chapel or Altar, so as not to disturb each other in their private celebrations. But we find not any Chantry Priest appointed to do service at the High Altar, either, because that place was reserved as proper to the dignities of the Cathedral, or, because the solemnity and merit thereof was equally extensive to all souls in general, and unfit to be confined to any particular persons or parties deceased, how great soever he might be.—(Fuller's History, 352.)

Such Priests as have the addition of Sir (Dominus) before their Christian names, were men not graduated in the University; whilst others, intitled Masters, had commenced in Arts; and generally, the founders of Chantries, preferred priests not beneficed in these places, as best at leisure, continually to attend the same. Neither did their dead founders so engross the devotion of those Priests, but that by general and special Obits for others, Procession-pence, and other perquisites, they much bettered their condition. Single or solitary Priests commonly had the greatest salaries, (more in proportion than when others were joined with them in the same society,) because, tied to daily duty, having none to take turns with them to relieve them, and the greater work deserved the greater wages.—(Fuller, p. 352.)

A Free Chapel had no relation to, or dependence upon, a Mother Church; the right of Burial only excepted. It was greater than a Chantry, having greater revenues, and more accommodation, and consequently more Priests to sing Mass, and to pray for the soul of its Founder and others.

Collegiate Churches, and Colleges, were foundations of a like nature with Free Chapels and Chantries, yet they were more considerable in extent, and the number of Priests, and Endowments, richer* than both the former, though fewer in number. They consisted of a number of secular Canons, living together, under the government of a Dean, Warden, Provost or Master, and having sometimes, for the more solemn performance of Divine Service, Chaplains, Singing men and Choristers, belonging to them. As for the offices and

* The College of Fotheringhay, in Northamptonshire, was valued yearly at 419*l.* 11*s.* 10½*d.* It was for a Master or Dean, 12 Chaplains, 8 Clerks, and 13 Choristers.—(See Speed's Catalogue in Hist., p. 1085.)

By an ancient constitution of the Anglo-Saxon Church, such Chapels would not be founded without the Bishop's licence,[1] nor till all things necessary had been provided, as well for the maintenance of the priests, as for the service they were to perform;[2] and by the Legantine Constitutions of Othobon, in the year 1268, it is directed, That as "gratuitous concessions, when abused, manifest ingratitude in him that receives them, especially when stretched beyond their bounds to the hurt of another, the piety of ecclesiastical provision allows no hard terms to be put by one upon another. And, therefore, when a private person desires a proper Church, and the Bishop grants it for a just cause, he always uses to add, *so that it be done without prejudice to the right of another.* And we, pursuing the same wholesome method, ordain, and strictly charge, that the Chaplains, ministering in such Chapels as have been granted with the *saving* to the rights of the Mother Church, restore to the Rector of that Church, without making any difficulty, all the oblations, and other things which ought to come to the Mother Church, if they had not intercepted them; and which, therefore, they cannot, in justice, retain. Which if any one contemptuously do refuse to do, let him be suspended till he have made restitution."

The early British Christians, in naming their Churches, frequently, as we find by terms which are still common among us, made use of but a single compound word, expressive in the first syllable of the sacred character of the building, and in the remainder, of the person or subject whence it took its name; as we learn from the British Dictionary of Dr. Davies, who tells us, that the word Lhan or Llan, in the British or Welsh language, signifies a Church, or Dedicated Place; and whence we have in composition Llanihanghill, for the Church of the Arch-angel; Llan-devi, for the Church of St.

employments of the Priests, maintained in these and the Free Chapels, they were much of the nature of Chantries. —(See Staveley's Romish Horseleech, p. 193; Fuller's History of Abbeys, p. 350; Tanner's Not. Mon., Preface, p. xv.)

[1] See above; pages 79 and 83.

[2] Anselm's Canons 1102, 15, Johnson's Collection.

Devi or David; Llanstiphen, the Church of St. Stephen; Llandaff, the Church by the river Taff; and very many more, denoting a dedicated house or church, from which the place, in which it stood, subsequently took its name, after some Saint, or River, or Wood, or some Noted Site. And from the same source and combination of words, it is by some considered, as being "more than probable, that the famous Llan-dian, at London, was the Temple then dedicated to Diana, afterwards transformed into St. Paul's, when, in the Saxon times, Christianity reached thither."[1] And we have similar combinations in our language, in the names of places derived to us from the Anglo-Saxon times; as is evident from the construction of the words Westminster, Upminster, Werminster,[2] Axminster, Kidderminster. And in like manner we have compounded the words Christchurch, Abchurch, Bonchurch, Whitchurch, though in the last instance the application is not made to the title of the building, but simply to its appearance, or some other accidental circumstance attending it. Also in the North, Kirkstall, Kirkburton, Kirkby-Lonsdale, and above a hundred others, of which Kirk is the leading syllable.

[1] Staveley's History of Churches, p. 67. [2] See Camden's Brit. Wiltshire.

CHAPTER IX.

DEDICATION OF THE ORIGINAL CHURCH OF ATTLEBOROUGH TO "THE ASSUMPTION OF THE BLESSED VIRGIN MARY" — GROUNDS FOR DISBELIEF IN THIS LEGEND — ITS ACCEPTANCE IN THIS COUNTRY — NOTICES OF THE LESSONS TO BE READ IN THE SERVICE OF THE DAY — AND DISCOURSE THEREON FROM "THE FESTIVAL."

THE original parochial Church of Attleborough derived its first distinctive name from the Assumption of the Blessed Virgin Mary; for the belief in which event, we have neither the authority of Scripture, nor the countenance of any early ecclesiastical record. Even those who have received it, and still retain it as a truth worthy of belief, are guarded in their manner of speaking upon the subject; prudently confessing, that they are left in a state of ignorance respecting it; and that in a case, where information is denied, it is better piously to plead ignorance and entertain a doubt, than to

assert anything rashly, which is frivolous or apocryphal. The earlier Martyrologists, and Ritualists of the Church of Rome, have repeatedly made this profession without reserve; but notwithstanding, the belief (though not authoritatively laid down as a point of faith[1]) that the mother of our Blessed Lord was entirely taken up from us, and passed from earth to heaven, to reign there in an exalted state of dignity and glory, with an authority subordinate only to her Son Jesus,[2] is what, in the present day, no sincere and faithful member of her communion will hesitate to give assent to;[3] and what, the divine who should do so openly, would be obliged to recant.

But, that the minds of the credulous might not be left altogether without food, we are gravely told by the Ritualist Durandus, that a very religious woman of Saxony declared, that it was revealed to her, that the body of the Virgin was assumed forty days after the assumption of her soul; and that she wrote a certain discourse to that purpose; which, however, he says, was not considered to be authentic. Certainly, if the Assumption of the Blessed Virgin, in whatever manner it may be accredited to have taken place, be a truth, which ought to be received and maintained by the Church of Christ, it must be admitted on every hand, to be, if not incredible, most wonderful, that an event so full of honour to the Virgin's

[1] See Butler's Lives of the Saints, August 15.

[2] Hæe est inquam dies, in qua usque ad throni celsitudinem intemerata mater et virgo proeessit, atque in regni solio sublimata, post Christum gloriosa resedit. Sie itaque ubique eonfidenter sancta Dei canit Ecclesia, quod de nullo alio Sanctorum fas est credere, ut ultra Angelorum et Arehangelorum dignitatem merito transcenderit: quia etsi similitudo repromittitur Sanctis, veritas tamen negatur.—(Ad Paulam et Eustochium de Assumtione B. Virginis sermo, inter scripta supposititia Hieronymis, vol. xi. Veronæ, 1742. Folio.)

[3] "Usuardus et Ado, *inquit Baronius*, cum hae die eelebrari dicant genetrieis dormitionem, de Eeelesiæ judieio verba hæc subdunt: plus elegit sobrietas Eeclesiæ cum pietate nascire, quam aliquid frivolum et apocryphum inde tenendo docere." Sed quæ secuta est ætas, hujus sobrietatis limites egressa, eas leetiones ex variis Auctoribus, in hujus Festi officio, recitari curat, quæ rem in dubio minime relinquunt. Et quamvis id aperte non definierit Eeelesia Romana quòd fuerit. B. Virgo in cœlum eum corpore assumpta; vix tamen ullus in ea est, qui de eo dubitantem ferat.—(Hoffmanni Lexicon.)

character, and at the same time of so much importance to the faith and due discharge of Christian worship, should have no place in Scripture;[1] and that the establishment of a proper observance of the festival designed to keep it, and the duties arising from it in remembrance, should have been postponed, as the best evidence upon the subject warrants us to believe it has been, for so many years afterwards. For though the subject was started in the seventh century,[2] as it is said by Ambrosius Aupertus, who is by some thought to have written the discourse upon it which is to be seen in the works of Augustin,[3] yet it was not till the early part of the ninth century that Louis, in the Council held at Aix, added this feast to those already established in honour of the Blessed Virgin; and it was more than thirty years after this, before it, and its octave received the Papal authority;[4] nor was it, till a century later, kept in England.[5]

[1] By some the Virgin is said to have died in the year 48, by others, later; but by no one, so late as the year 63, to which the Scripture history is brought down in the Acts of the Apostles. St. John the Evangelist, to whose care the Mother of our Lord was assigned by her blessed Son, and who, as this Evangelist has himself recorded, took her to his own home, (John, xix. 26, 27,) died at an advanced age, A.D. 100. As to when he published his Gospel, there is great difference of opinion; some arguing that it was before the destruction of Jerusalem, others, as late as 97; that is, but three years before his death.

[2] Broughton's Dictionary.

[3] See Augustini Opera, vol. v. part 2; Appendices, page 33; Sermo ccviii. Ambrosius Autpertus, gente Gallus, cœnobii S^ti Vincentii in Samnio ad fontes Vulterni, monachus, ac demum abbas, claruit anno 760, tempore Pauli Pontificis et Desiderii Longobardorum Regis.—(Cave's Hist. Lit., vol. i. page 631.)

[4] Still we find Roman-Catholic writers entertain very different opinions as to the antiquity of this festival; while some, with Lambecius, hold the antiquity of it to be so remote, that its origin cannot be traced; thence inferring, that it was instituted by a silent and unrecorded act of the Apostles themselves. Others, among whom Kollarius, the learned annotator on the opinion of Lambecius, acknowledged that it was introduced by an ordinance of the Church, though not at the same time in all countries of Christendom. That annotator would assign its introduction at Rome to the 4th century, at Constantinople to the 6th, in Germany and France to the 9th.—(The Worship of the Blessed Virgin Mary in the Church of Rome. By J. Endell Tyler, p. 96. London. 8vo. 1846.)

[5] "It is not till the 10th century

It is spoken of by Baronius as being, by excellence, called The Day of our Lady, and as the greatest of all the feasts in the Church of Rome.[1] Broughton, in his Historical Dictionary relating to Religion, says, "some authors relate, that the Apostles, who had been separated in order to propagate the Gospel, all met together at the solemnity of the Blessed Virgin's funeral. The pretended Dionysius Areopagita gives us a list of all those who were present. Juvenal, Bishop of Jerusalem, Andreas Cretensis, and St. John Damascene believed, that the Apostles were wrapped in a cloud, and wafted through the air by an angel, and set down in Gethsemane, the place of her interment. After she had been buried three days, St. Thomas happening to come thither from Ethiopia, desired to see the Blessed Virgin's face once more; but when the grave-stone, to satisfy his curiosity, was removed, they found nothing but clothes; which made them conclude that our Saviour had rescued this holy body from the state of corruption, and given it the privilege of immortality." [2]

The legend, as it has been received in our country, and as the

that we find any footsteps of the worshipping or invocation of Saints in the Offices of the Anglo-Saxon Church; when the Homilies on the fictitious assumption of the Blessed Virgin conclude with these words, "Come then, let us now earnestly pray to the Blessed Mary, who was this day taken up and exalted above the dignity of angels, that she would intercede for us to Almighty God, who liveth and reigneth, world without end. Amen."

Before this time, this practice was unknown; for in a daily office of an earlier period, published by Mr. George Hicks, in the Appendix to his Controversial Discourses, as a specimen of the public services in use among the Saxons, there is not one direct address or prayer to any Saint, but only a devout wish or desire, grounded upon the belief of the general intercession of Saints, *that the Virgin Mary, the Holy Mother of God, and all the Saints, may intercede for us sinners with the Lord of Lords, that we may be worthy to be assisted and saved by Him who liveth and reigneth.*—(Preface to Heiks's Controversial Discourses. London, 8vo, 1727.)

[1] Quod festum celebratur die 15 Augusti, et omnium maximum est in Ecclesia Romana, ac per excellentione *Dies Dominæ* dicitur, ut habet Baronius in *Martyrologio ad h. d.* De ejus origine et institutione nihil certi adferunt. Græci non *Assumptionis* nomine, nec Græcô quod id significaret, sed Κοιμησεως *Dormitionis* utuntur, quia de *Assumtione in eorpore*, nihil habuerunt certi.—(Hoffmanni Lexicon.)

[2] See Broughton's Bibliotheca Historico Sacra, on the word Assumption.

people were taught by The Festival,[1] a famous Church book, which was compiled for the use of the priests and read on certain seasons to their parishioners, was as follows:—"Good friends, such a day ye shall have the Assumption of our Lady. And it is called so, for that day her Son took her up into heaven, body and soul, and crowned her Queen of heaven: for the angels of heaven came to fetch her up; angels singing came with procession against her with roses and lilies of Paradise, in token that she is rose, lily, and flower of all women; and they did homage to her. For all angels and saints in heaven made joy and melody in worship and honour of her: and so Holy Church maketh mind of her Assumption." And then the Homily turns to an allegorical exposition of the Gospel.

In the lessons for this festival in the Salisbury Breviary of 1555, there is the following passage:—

"Ye oblige me, O Paula and Eustochium,[2] yea, Christian charity

[1] This book, as its Prologue states, was compiled for the help of such clerks as had charge of souls, and beholden to teach their parishioners of all the principal feasts that come in the year; showing them what the holy saints suffered and did for God's sake, and for his love, so that they should have the more devotion in good saints, and with the better will come unto the Church to serve God, and pray his holy saints of their help; but many excuse them for default of books, and also by simpleness of cunning. Therefore in help of such clerks, this treatise is drawn out of Legenda Aurea, that they that list to study therein shall find ready therein of all the principal feasts of the year, on each one a short sermon, needful for him to teach, and for others to learn. And, for that this treatise speaketh of all the high feasts in the year, I will and pray, that it be called Festivalle; the which beginneth at the first Sunday of Advent, in worship of God, and all his saints that be written therein.

Besides the "short sermons" for the Festivals, the book contains several others, and some tracts upon matters connected with the priest's duty in the Church.

[2] PAULA, Romana quædam mulier, quæ, mortuo marito Toxocio, suas facultates indigentibus erogavit. Discipula erat Hieronymi, pietate et ingenio illustris:—Hebream addidicit linguam, in secessu Bethlehemitico, quo eo exactius sacram Scripturam, delitias suas, intelligeret. Obiit A. C. 404. indelibatum virtutum Christianarum exemplar. Ætat 56, mens. 8, die 21. Hieron. in ejus vita in Epist. &c. EUSTOCHIUM. Paulæ mulieris Romanæ filia, Latinarum, Græcarum, et Hebraicarum literarum perita, unde et suo tempore *novum orbis prodigium* vocata est: Inge-

compels me, that, for the sake of exhortation, I should discourse to you concerning the Assumption of the Blessed Virgin Mary; that your holy College, upon this holiday, may have the benefit of a discourse in Latin; whereby your tender infancy may be trained to experience the sweetness of milk, to think of great things from small; so that, by the grace of God, the whole of this day may, as it arises year by year, be past in praise, and celebrated with rejoicings.

"Lest the Apocryphal work upon the transition of the Blessed Virgin[1] should by chance fall into your hands, and ye should take those things for certainties, which are questionable, which many of the Latins, through pious affection, lay hold of the more ardently with a desire of reading; especially when nothing can be proved by them for a certainty, but that, as on this day, the glorious Virgin went away from the body. But her sepulchre is shown to us, who have discernment, in the valley of Josaphat, between Mount Sion and Mount Olivet; which you also, Paula, have beheld with your own eyes; where a Church, with a splendid stone floor, has been built in honour of her, in which it is affirmed by all who lived there, as you may know, that she was buried there. But now the mausoleum is exhibited to the beholder as being empty. These things therefore have I said, because many of our people are in doubt, whether she was taken up with the body, or went away, having relinquished her body. But how, or at what time, or by what persons, her most holy body was taken hence, or where it was removed to, or whether it underwent a resurrection, is unknown; although some are disposed to affirm, that she is now reanimated, and arrayed with a blessed immortality in heavenly places with Christ."[2]

nium sacris literis maximè devovit, atque adeo, ut Psalmos Hebraicè legeret cursim et mira celeritate. Qua in re amorem B. Hieronymi, sub quo 35. An. in monasterio Bethlehemæ vixit, sibi maximè conciliavit. Vide ejus ep. 10. 19. 22. 26. &c. et in Vita S. Paulæ. (Hoffmanni Lexicon. Ludg: Bat. 1698, folio.)

[1] De libris *non* legendis.

Liber qui dicitur Assumptio Sanctæ Mariæ, et liber qui dicitur Pœnitentia Adæ Apocryphi sunt. (Magdeb, Cent. 7, ch. iv. column 120, l. 35.)

[2] The above is a translation from a passage in the Discourse ad Paulam et Eustochium de Assumtione Beatæ Ma-

The same lessons were appointed to be read in some other Churches, besides those of our Anglo-Saxon ancestors; which, Durandus says, ought not to have been done. Not, however, upon the ground of their apocryphal character, but because the epistle from whence they were taken was designed, not for the Church, but only as a discourse for the Refectory or Chapter-house of a convent. The lessons for the Hours on this festival he states to be taken from the 24th chapter of Ecclesiasticus, at the 7th verse, "With all these I sought rest, and in whose inheritance shall I abide." For, says the comment, In all she sought eternal life, and therefore obtained it. So the Creator of all things gave me a commandment, and he, that made me, caused my tabernacle to rest; which the Ritualist renders, Rested in the tabernacle—that is, in my womb. And because the Lord rested in the womb of the Virgin Mary, therefore he gave to her his tabernacle—that is, heaven. The Gospel was taken from the 10th chapter of Luke, concerning Martha and Mary, at the 38th verse; upon which the same Ritualist observes, "Though it may not at first sight seem to be appropriate, when taken allegorically, it is truly so. For Jesus entered into a certain small fortified place (Castellum;) that is, into the Blessed Virgin; who is so called, as being terrible to evil spirits; and who hath strongly fortified herself against the devil, and everything that defileth. She is called Castellum, or little castle, on account of her humility; and the word *certain* is here applied to her by reason of her singularity, because her life was never seen before or after." Martha is taken to represent the *active life* of a Christian, and Mary the *contemplative;* and in this manner the whole passage is allegorically interpreted.

riæ Virginis, which, till the time of Erasmus, was attributed to Jerome, but since, to Sophronius, to whom he was the first to assign this composition. Sophronius, with whom Jerome was intimate, and whom in his book de Viris Illustribus, caput cxxxiv. he styles, Vir apprime eruditus, flourished about the year 390. The discourse in question is to be found in the 11th vol. of the works of Jerome, printed at Verona, folio, 1742, among the Scripta Supposititia, p. 91.

In the Breviary, or Portefory of Salisbury, the same passage of Scripture is appointed for the seventh lesson, with a homily of the venerable Bede; who interprets it, in a similar manner, verse by verse. Another homily, put forth after the conquest, and published in The Festival, is founded upon the same passage of Scripture, and treated in the like manner; but of which the matter, far different from that of Bede's, is trifling, if it be not called absurd, as may be seen by the conclusion of it, which is as follows:—

" Than for this daye is thende of her lyfe in the worlde. Therefore holy chyrche redeth th^{e} gospell to al crystē peple to performe y^{e} same leũyge ĩ as moche as they may as god wyll gyue them grace to serue oure lady I shall shewe you an ensaũple.

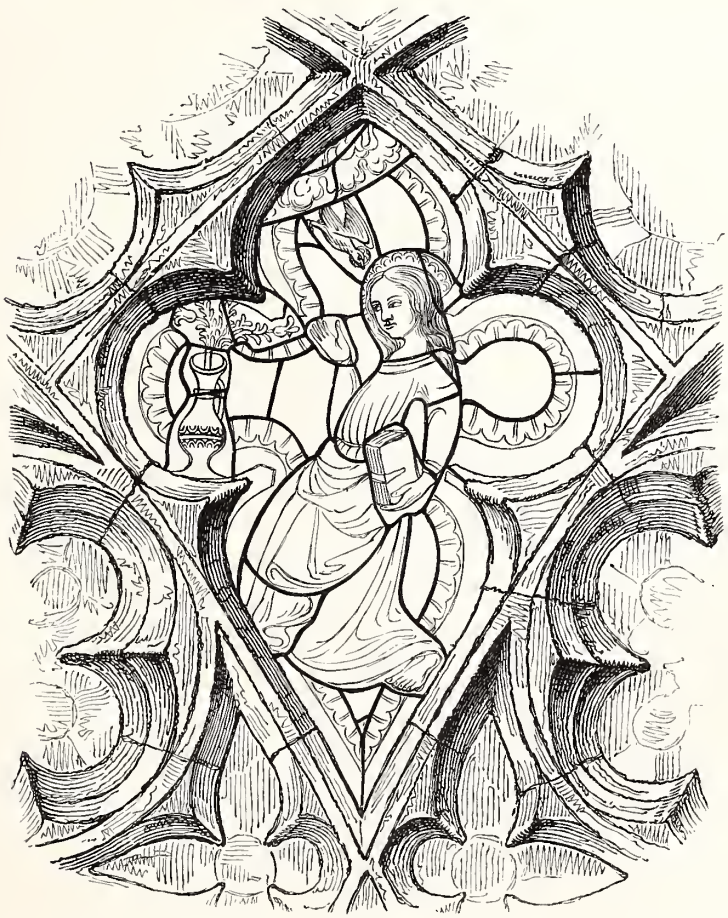
¶ Narratio.

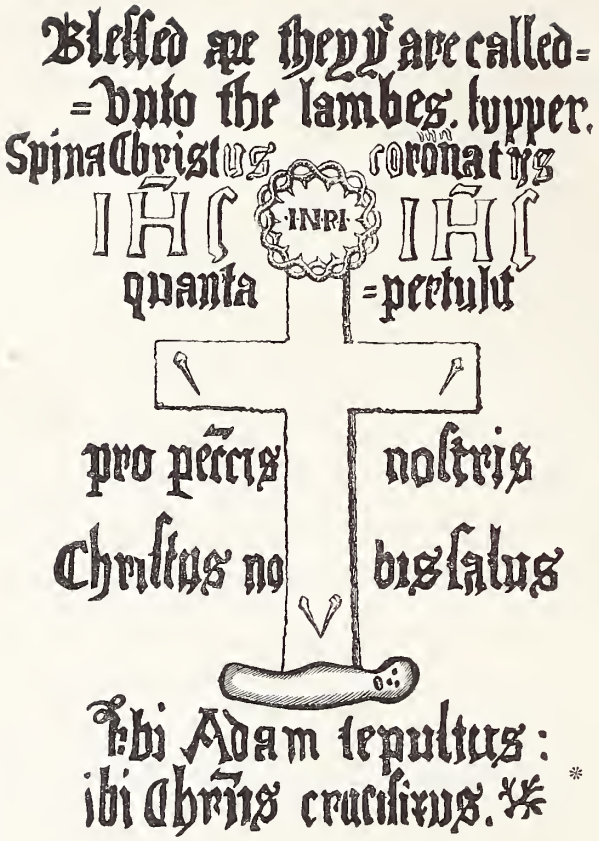
¶ We fynde of a clerke that loued oure lady well, for he red of hyr beaute he had gret lust to se her and prayed besely that he myght ones se hyr or that he deyed. Than at the last came there an angel and sayd to hym for thou serueste our lady soo well thou shalt haue thy prayer. But one thynge I tell the. Yf thou se hyr in this worlde thou shalt lese thy syght for the grete clerenesse of hyr. Than sayd he I wyll well so that I may se her than sayd the angell come to suche a place and thou shalt see hyr. Thenne he was glad and thought that he wolde hyd hys one hye and loke wyth that other. So whan he came to that place. He layd his hande ouer that one eye. And saw hyr wyth y^{e} other eye. And so came our lady and he sawe her. and she wente away anon and he was blynde on that one eye and sawe wyth that other. Than the syght lyked hym so well that he wolde feyne se her ageyne and prayed night and daye that he myght se hir agayn. Then said the angel yf thou se hir agayn thou shalt lese the sight of that other eye. And he sayd I wyll well though I hade a thousande eyne. Thenne come to such a place and thou shalt se hir. Than said oure lady, my good seruãnte whanne thou sawe me fyrste thou loste one of thyne eyen howe wylte thou

doo nowe whan thou haste loste that other. Than said he. dere lady I wylle well thoughe I hade a thousande eyne. Than sayd our lady, for thou haste so greate lykynge to me thou shalt haue thy syghte wythe both thyne eyen agayne as well as euer thou haddest befor and beter. and so he hade. Than serued he oure lady euer after to his lyues end. and wẽte to euerlastĩg blisse. To y^e^ which god brĩg us al. Amẽ."

With these trifling tales and insipid stories, were the people detained, (instead of the preaching to them Christ and the doctrine of his Gospel,) to keep them in profound ignorance, and in a due fear and dependence upon their priests and their pardons.[1]

[1] Strype's Ecclesiastical Memorials, Vol. i. Part i. chap. xviii.





CHAPTER X.

RE-DEDICATION OF THE ORIGINAL CHURCH OF ATTLEBOROUGH TO THE HOLY CROSS — THE LEGENDS OF THE INVENTION AND EXALTATION OF THE HOLY CROSS — OF THE CRUCIFIX, THE ABUSES AND SUPERSTITIONS CONNECTED WITH IT — ITS SUPPRESSION IN THE CHURCH OF ENGLAND.

WHEN the original Church of Attleborough was given up to the College, in exchange for the one now standing, it was re-dedicated to Almighty God, as Mortimer's Chapel, upon its conse-

* Mr. George Sandys, in his Travels, giving a description of the Temple of Christ's Sepulchre at Jerusalem, and speaking of a small Chapel therein, called the Chapel of St. John, (and of the anointing by reason of the stone on which they say Joseph of Arimathea and Nicodemus anointed the body of our Saviour which it neighboureth,) says, "the farre end of this Chappell is confined with the foote of Calvary, where on the left side of the Altar there is a cleft in the roeke; in which they say that the head of Adam was found, as they will have it, there buried, (others say in Hebron,) that his bones might be sprinkled with the reall bloud of our Saviour: which he knew should be shed in that place by a prophetieall fore-knowledge. Over this are the Chappels of Mount Calvary."—(Sandys' Travels. 7th edit. Folio, p. 163.)

cration, had before been, in honour of the Holy Cross; to which, in commemoration of two events, alike unconnected with those of Scripture history, but having reference to its own, the rulers of the Church, in her too credulous and superstitious days, assigned two annual Festivals: the one as a solemn celebration of the finding what was supposed to be the very instrument of torture upon which our Blessed Saviour suffered, by Helena, the mother of Constantine the Great, in the beginning of the 4th century, and hence called "*The Invention of the Holy Cross;*" which festival was established in the 5th or 6th century at the least:[1] the other, which had its origin from the Emperor Heraclius, in memory of his having restored in triumph to the Church upon Mount Calvary, A.D. 629, the portion of the true Cross which had been carried away from thence, and taken into Persia, by Cosroes the father, fifteen years before,[2] which was called "*the Exaltation of the Cross.*"

Whatever credit may be due, and some there unquestionably is, to the facts upon which both these histories are founded, they are now involved to so great a degree in legendary fiction, and merged so deeply in a cumbrous mass of unwarrantable addition, that it is difficult to discern the truth amongst it; or regard the mind that is disposed to reject it altogether, as doing so without justifiable grounds for apology and excuse. But that the Empress Helena, excited by a pious and an eager feeling, instituted an inquiry after the Cross of Christ, which was answered by her obtaining what she, being readily pre-disposed to do so, firmly believed to be such, the instrument upon which he suffered death, and consequently caused it to be in part[3] enshrined in a costly manner, and deposited in the Church at Calvary, till it was carried away from thence, and taken into Persia,

[1] Broughton.

[2] Gibbon, 614.

[3] S. Paulinus, in his eleventh epistle, says that the Cross afforded daily bits and morsels of its precious substance to an infinite number of persons without suffering the least diminution, which was the effect of the blood of that divine flesh which suffered death upon it without being subject to corruption. — (Broughton, at the word *Cross.*)

by the victorious Cosroes; and that the Emperor Heraclius subsequently regained the sacred relick, and restored, or, to use the language of the Church, elevated it from its depressed condition in the hands of unbelievers to its former state of dignity in the holy city, is what very few will be disposed to look upon as a fiction. But in every step we advance beyond this, we overpass the bounds of truth, and trespass upon ground which is unsound and treacherous.

The legends, which the Clergy of this country before the Reformation countenanced, if not sanctioned,[1] by delivering them to the people in their discourses from "the Festival," were as follow:—

DE INVĒCIONE SANCTE CRUCIS.

Good frendes suche a day ye shall have the Invēcyon of the holy crosse, But ye shal not fast theuyn, but come to God & to holy chirche as christen peple shold doo, in worship of him that deyed on the crosse, Thenne ye shal understonde why it is called Invencio sancte crucis, the fyndyng of the crosse, the which was foūde is this wise as I shal telle you. Whan Adam our fyrste fader was seke for age and wolde feine have be out of this worlde, Adam sent seth his

[1] Mr. Palmer, when speaking of the Festival in his Origines Liturgica, vol. ii. page 65, mentions it as being published in the reign of Henry the Eighth, and in a note gives the date of 1511, adding, "printed before in 1497." It did not appear to him to have been published by authority, and he thought that it was probably not in much use. In his opinion upon the first point there is no doubt of his being correct, as it has not, I believe, ever been appointed, as some of the Homilies of Bede have been, by the Rubricks, to be read in our churches canonically. With respect to Mr. Palmer's opinion upon its not being much in use, though there are scarcely any copies of the work to be found in MS. in our public libraries, as Herbert, in his edition of Ames, assures us, yet it has passed many editions in print at home and abroad; from which circumstance it is to be inferred that the book was more generally in use than Mr. Palmer supposes. Mr. Herbert describes copies of the dates of 30th June, 1483, by Caxton; in 1496, 1499, 1508, 1528, 1532, by Wynken de Worde; and again in 1499 by Pynson. Bp. Burnet also has taken the Bidding prayer from a copy to which he gives the date of 1509; in the whole, eleven editions. All which dates are different from those referred to in Mr. Palmer's note.—(Collection of Records, vol. ii. p. 2, No. 8, p. 150, 8vo. Oxford, 1829.)

sone to the angell keper of paradyse prayng the angell to send hym the oyle of mercy to anoynt his body therwyth whan he were dede Thēne went seth to paradyse. and sayd his message to thangell. Thēne answered the angell & sayd that he myghte not have it, tyll the yeres be fulfylled. but have this braunche of the tree that thi fader sīned in and set it on his grave. & when it bereth frute, thēne shal he have mercy & not erst, Thēne toke seth this braūche & come home and fonde his fader dede. thēne he set this braunche on his faders grave as the angell bad hym doo the whiche braūche growed there tyll salāmon was kyng And he made felle it downe for it was fair to the werke of his temple but it wolde not corde with the werke of his temple. Salamon made to cast it downe in to therthe[1] & was hyd there to the tyme that the bysshop of y^{e} tēple lete make a wayre in the same place there as the tre lay, to wasshe in shepe that were offred to the temple. Thenne whan this wayre was made. thei called it in their langage. Probatica piscina, to the whiche water come an angel certen tymes fro heven & dyde worship to the tree that laye in the grounde of the wayre, and meved the water, And what mā or womā that come to the water nexte after the angel was made hole, what siknes that ever he had by vertue of the tree, and soo endured many wynters to the tyme that crist was taken & sholde be done on the crosse. Thenne this tree by thordynaūce of god swāme upon the water, and whā the iewes had none other tree redi to make the cros of for grete hast y^{e} they had, they toke the same tree and made thereof a crosse & so dyde our Lord theron & thēne the tre bare y^{e} blessed frute cristis bodi. of y^{e} whiche welleth the oyle of mercy to adam and eve and all other of their ofprynge. But

[1] The author of the Historia Scholastica, and many others after him, relate that the Queen of Sheba, as she entered Solomon's palace, took notice of a beam, which, as she foretold, would, at some time or other, be made use of in the execution of a man who would cause the destruction of all Israel. Solomon, they say, to prevent this misfortune, ordered that the beam should be buried in the very spot where was the pool in the sheep-market taken notice of by St. John, at the time of our Saviour's Passion. This piece of wood was discovered and used in making the Cross.—(Broughton's Dict., at the word *Cross*.)

whan crist was dede and was take downe of the crosse for eūye that the iewes had to him they toke the crosse and two other crosses that the theves were hanged on eyther side of crist and beried hem depe in the erth for cristē peple sholde not wyte where they were done for to doo it worship, And there it lay a yere and more, in to the tyme that elin the⁻ peres moder of constatine gadred grete people to fighte with maxencius at a grete water over the whiche water lay a grete brigge, for disceite of constatyne maxencius lete make a trappe hopynge for to have dysceyved constantyne, that he sholde have fallen in to the water, And as constātyne lay in his bed sore aferde of maxencius, for he was moche bigger of peple than he was, thēne come to hym an angel wyth a signe of the crosse shinyng as golde. and sayd to hym. To morow whan yᵘ goost to the batayle, take this signe in thy honde and by the vertue therof yᵘ shall have victory thēne was constātyne wōder glad and anone lete make a crosse of tree and to bere it tofore him to the bataile. But whan maxēcius saw him nye the brygge he was so fiers of himselfe that he had forgete the trappe, ye whiche he had made hymselfe and soo come on the brygge & fell downe in to the water by the trappe and was drowned. Thēne was al his oost wōder feyne to yelde hem to constantine wyth good wyll. Thenne for constantyne was not yet crystened. And also he was heled of a leprehode that he had. Thenne anone by counseyle of the pope he sent his moder quene eleine that was quene of Iherusalem and prayed her to go and seke the crosse that crist deyed on. This eleine was a kyngis daughter of englonde and the emperour of Rome wedded her, for her beaute and soo she was made emperesse of rome. But after her husbondes deth. she had the kyngdom of Iherusalem to dowry where she made gader al the Jewes that myghte be founde And sayd but if thei wolde shew her the crosse they should all be brente. Thenne was there one of hem that hight Judas And all sayd that he knew best where the cross was thēne said eline to him. Sivis viuere ostende michi lignū crucis, if thou wold live shew me the crosse that god deyed upon, or elles, thou shal be brent, and so put hym to grete dystresse Thenne

he saw he must nedis telle or deye & sayd to hem I beseche you lede me to the mon̄te of calvary there as I shall byd you and I shall shew you the crosse of crist for he was blinde & myght not see And soo whan he was brought to the mount of calvari he kneled downe & prayed longe, and whan he had prayed the place where the crosse was meued & therth quoke & there come a swete savour fro that place there y^e^ crosse lay, that was as swete as ony spiceri in ye worlde and then̄e they dygged there lōge & at last they fonde there iij crosses but then wyst they not whyche was cristys crosse fro thother ij And thene toke they a dede body & layed now on that crosse & then̄e on thother & whan it come to cristes crosse anone the bodi rose to life & thanked god then̄e sayd iudas thou art crist truly & sauvour of the wolrde & after that iudas was cristned & was a holi man after Then̄e toke Elene a parte of that crosse & sent it to Rome to her sone, and the remnaunt therof she made to shryne it in sylver & golde & left it in Iherusalem wyth al the worship that she coldde Thus holy chirche maketh mīde this day that y^e^ holy crosse was foūde Thenne as we rede we finde in a cyte that was called Cyrectus, a cristen man hyred a hous of a iew to dwelle in Then̄e had this man a rode the whiche nychodemus had made in mynde of cryste Thenne toke he this rode and set it in a prevy place of his house for sight of the iewes & dyde it worship after his con̄yng then̄e after it felle so that this man wete in to a nother hous and happed him to leve this rode behynde him unwetyng Thenne come a iewe & dwelled in the house there this cristen man had be in Then̄e for to make him good chere his neyghbours come on a nyght & souped with him And as thei sat at souper & spake of this cristen mā that dwelled there before. this iew loked beside hym and in a corner he saw this rode And whan he saw that anone he began to grin de wyth his teeth and to chyde wyth this other Jewe his neyghbour & said y^u^ arte torned to criste feyth. and hast a rode and doost it worship prevely Thenne this other iew swore nay as depe as he cowde that it was not soo ne never sawe it before that tyme. Yet notwythstōdyng that other iew went & told his neighbours and sayd that

this man was a prevy cristen man and had a rode prevely in his house Thenne anone come al his neyghbours wode for wrath & all to bete this man and drew him & tugged hym in the worst maner that they coude and so at the last thay sayd all this is the ymage that thou bylevest upon And they toke the ymage & bete it, and scourged it & crowned it wyth thornes and at the laste they made the strengest of hem to take aspere & wyth al his myghte to smyte it to the hert and anone therwyth bloode & water rāne out by the sides. Thēne were they sore aferde therof & sayd take we pottes & fylle hem wyth this blode & lete us bere it in to the temple there as al the sike peple is of dyverse maladies and anoynt them therwyth and if they be hole with the blode thēne crie we god merci and anone lete us be cristned mā & woman. Thēne they anoynted the sike peple wyth this blode & anone they were hole. Thene went thise iewes to the bisshop of the cite & told hym all the caas & anone he kneled downe on his knees & thāked god of this fayr myracle, And whā he cristned the iewes betoke violis of glasse cristal & aũbur & put of this blode in hē & sent it about in diverse chirches and of this bloode as many men understode com to the blode of hailes. Mylites tellith in his cronycles that many years after that Iherusalem was dystroyed, y^e^ iewes wold have builded it ayen thēne as they went to the third wardes erly in a mornyng they fonde many crosses by the waye & they were aferde therof, & torned homwarde ayen, yet on y^e^ morow they come ayen thēn were the crosses full of blode & thẽn they fley homwardes ayen eche one Yet wolde they not leve therby, but ayen the iij day thẽne fire rose out of therthe and brent therin everychone in to asshes.

DE EXALTATIONE SANCTE CRUCIS.

Goode frendes suche a daye ye shall haue holy rode daye, in whiche ye shall come to the chirche in worshyp of hym that was done upon the crosse, this day is called (Exaltacio sancte crucis.) The exaltacyon of the crosse, that is to saye, the lyftynge uf of y^e^ holy Crosse whan saynt Eleyne had set the Crosse in Jherusalem crysten people

dyde it grete worshyp. But then came the kyng of Perse y^{t} was cailed Cosdre & he toke the Crosse with hym & made the Cyte bare, and bare a waye all that he myght & wente in to the Temple and toke all the tresour Jewels & precyous stones & bare them a waye. Thus this cursyd man dyde destroye many kyngdomes & so bare the holy Crosse in to his owne countree. Then themperour Eraclius herde therof & was full wroth & sory & sente to this Cosdre to trete w^{t} hym for Eraclius was a crysten man. Then Cosdre answered cursedly & sayd he wolde not treate tyll he had all his peple to forsake crystendom & do sacrefyce to his mawmettes. Then this Emperour Eraclius betoke all to good & gadred hym an oost of peple to fyght w^{t} this cursyd kyng Cosdre hopynge to god to gete the holy Crosse ayen. But whan this cursyd kyng Cosdre came he fell in such a fantasye and madnesse that he toke his sone al the gouernaũce of his reame & lete make an hous for hymself in maner of an awter lyke unto heuen, & made it all shynynge golde & precyous stones, and set hymself in the myddes in a chayr of golde, & commaunded that all the peple sholde call hym god, and so sate, & the holy Crosse in his ryght honde in stede of his sone & on left honde a tame kocke in stede of the holy ghost & hymself in the myddes in stede of Trynyte and thus he sat lyke a madde man. Then his sone herde that Eraclius was comynge, he wente ayenst him, & met hym at a grete water ouer the whiche water was a brydge. And then by thassent of both theyr oostes, that the two chyef captayns a myddes of the brydge sholde fyght for theym all, and bothe endes of y^{e} brydge should be drawen up, and whiche of them y^{t} had the vyctory sholde haue both the kyngdomes. Then was Eraclius so full in fayth of the Crosse & trusted in the prayer of people y^{t} he ouercome his enmye. Then Cosdres peple by sterynge of the holy ghost terned to the fayth by free wyll of themself & whan they were all crystened. Then wente Eraclius w^{t} both oostes to y^{e} old kyng Cosdres as he satte in his trone and sayd to hym thus. For by cause thou hast doo worshyp to the holy Crosse, thou shalt chose yf thou wylt be crystened & haue thy kyngdome ayen for a lytell trybute in rest &

peas, or elles to be deed & he forsoke to be crystened. Then anone Eraclius smote of his heed & made a crye y^{t} his tresour sholde be dealed amonge his men, & precyous stones & other jewels sholde be kepte to restore the chirches that were destroyed & bare the Crosse to Jerusalem. And whan he came to the mount of Olyuete towardes the cyte of Jerusalem rydynge on a trapped hors he would haue ryden in to y^{e} cyte of Jerusalem but sodenly the gates felle togyder and was a playne wall. Thenne he was gretely astonyed & meruayled gretely of that vengeaunce, and made a grete mone. Thēne came an aungell and stode upon the gates and sayd. Quando rex noster, &c. Whan the kynge of heuen came this way & through these gates towarde his passyon, he rode on no trapped hors, nor on no clothe of golde, but mekely on a symple asse, gyuynge ensample of mekenes to all people, thenne the aungell went his way. Thenne the kynge with all the deuocion y^{t} he coulde or myght do, anone dyde of his clothes to his shyrte and went bare fote and bare legged. Thenne the gate opened & he went in to the gate of Jherusalem and so in to the temple and offred the crosse agayne as it was before. And thenne for y^{e} grete Joye that the people had of this crosse, & of the grete myracles y^{t} god shewed, it was the more worshypped after than it was afore, and the worshyppe of the crosse that was cast downe, after was lyft up, wherefore this daye is called exaltacyon of the holy crosse. For as saynt Austyn saythe, the crosse was fyrst of grete spyte and belony. And now it is of grete worshyppe, so that emperoures and kynges worshyp and do to it grete reuerence.

NARRACIO.

We hede in legenda aurea that a Jew came to a chyrch and for defaute that no man was in the chyrch he went to the rode, and for grete enuy that he had to Cryst he cut the rodes throte, and anone the blode sterte out on his clothes and so his clothes were all reed with blode. Thenne he hydde the rode in a preuy place, & as he went home a crysten man mette hym & sayd to hym thou hast slayne some mā where hast thou done hym, and the Jew sayd nay, and

y^e^ crysten man sayd, thy clothes ben all blody of hym. Thenne this Jewe kneeled downe and sayd. For so the god that these crysten people beleue upon is of grete vertue, and told hym how he had done, and then he cryed mercy with all his herte, and soo he was crystened, and was a holy man euer after, and so wente vnto euerlastynge Joy and blysse to the whiche god brynge vs al. Amen.

To make, or sign with, the sign of the Cross, in token of confidence in Him who wrought our salvation by his crucifixion, is a very ancient ceremony of the Christian Religion. It was used in the primitive Church, together with the imposition of hands, on the admission of Catechumens, at the time of exorcism, and while they were passing through the several stages of Catechumanship; at the time of Unction before Baptism; and lastly, at the time of Confirmation, which was the conclusion of Baptism both in infants and adults. The sign of the Cross was used, likewise, before the Minister proceeded to consecrate the elements in the Eucharist: and Tertullian says, that the early Christians usually prayed with their arms expanded, and their hands lifted up to heaven in the form of a Cross, to represent our Saviour's Passion.[1]

But that the material Cross, made of wood, or stone, or metal, and used as an instrument or object of devotion, was not in use in these early times, is evident enough, from the silence of all the writers of those days upon the subject; especially of Eusebius, who, though he has frequent occasion to describe the Churches of Constantine, who reigned from the year 306 to 337, never in one instance, though he frequently speaks of Crosses set up in other places, makes mention of a Cross, as having a place in any one of them. Dallæus,[2] who observed this, thinks they were not admitted into Churches till after the year 340. Chrysostom speaks of the sign of the Cross as used at the Lord's Table, in the consecration of Priests, and at the celebration

[1] Broughton's Dict., at the word *Cross*.

[2] De Cultu Relig., lib. v. c. 8, p. 773.

of the Lord's Supper; but he seems to mean, not a material Cross set upon the Altar, but the bodiless and transient sign made upon the forehead, as it is still made by us in the Rite of Baptism. And both St. Austin and the author of the Apostolical Constitutions speak in the same manner. But, after this time, Sozomen makes mention of material Crosses lying upon the Altar, though not in the time of Constantine, but in his own time, A.D. 440. And after him, Evagrius speaks of silver crosses, given by Cosroes to one of the Churches of Constantinople, to be fixed upon the Altar. So that the original of this practice is not, as some suppose, to be deduced from the age of Constantine the Great, but from one that followed. When they first came to be set up in Churches, is not so easy to determine.[1]

The Cross was first declared to be itself the proper and direct object of Religious Worship in a decree of the Second Council of Nice, by the influence and authority of Irene, who, after entering into a league with Hadrian, the Roman Pontiff, assembled it in the year 786. At first Constantinople was appointed for the place of meeting; but the Iconoclasts, who had the greater part of the army on their side, raised such a tumult, that the Empress postponed the meeting, and changed the place to Nice, in Bithynia. In the 7th act of the Council it was decreed, that the Cross, as also the Images of the Virgin Mary, the Angels, and the Saints, were entitled to religious worship, though not to that of the highest kind called Latriæ;[2] and

[1] See Bingham's Antiquities of the Christian Church, book viii. chap. 6, sec. 20.

[2] Notwithstanding this decree, Durantus, whose work, de Ritibus Ecclesiæ Catholicæ, was first published at Rome in the year 1591, speaks of the question, Whether the Cross was to be reverenced with divine worship? as one upon which the scholastic writers much disputed. When writing upon the subject, he quotes as follows:—Leo magnus Serm de Pass 8. Crucis signum adorandum Regnis omnibus prædicat Justinianus Novella 5 de monachis, § 1. Dicimus autem adorandam et honorandam vere crucem. Damascenus lib. de Orthod. fide, cap 11. Adoramus etiam figuram pretiosæ et vivificæ Crucis, tametsi ex alia materia facta est, non materiam venerantes; Absit enim, sed figuram, tanquam Christo signum, &c. Item Ecclesia in Hymno de Passione Domini: *O Crux ave spes unica, &c.*

that it was proper that they should be kissed, have incense burned to them, and candles and lamps lighted up before them; though not-

auge piis, &c. Quibus consequens est crucem adorandam esse. Ceterum an adoratione Latriæ crux adoranda sit contendunt scholastici, &c. From whom he produces several passages in proof.—(Durantus, lib. i. chap. 6, sec. 13.)

The following prayer in rhyming metre is in the service secundum Sacrum for iii of May, Inventio Sanctæ Crucis in the Breviary. Quarto. London, 1555. Pars Hyemalis, E 1.

Orcitio.

O Crux fidelis,
Terras cœlis
Miro nectens fœdere,
Nos in laude
Tua gaude
Devotos incedere.

Crux est thronus
In quo bonus
Pastor oves redemit;
Crux secundat,
Crux emundat,
Crux hostem interimit.

Ara crucis,
Lampas lucis,
Vera salus hominum;
Nobis pronum
Fac patronum,
Quem tulisti Dominum.

Salve lignum
Vitæ, dignum
Ferre mundi pretium,
Confer isti
Plebi Christi
Crucis beneficium.

Omnes Clerici ad alt. Convert; dicant Glo. Pat. All[a]

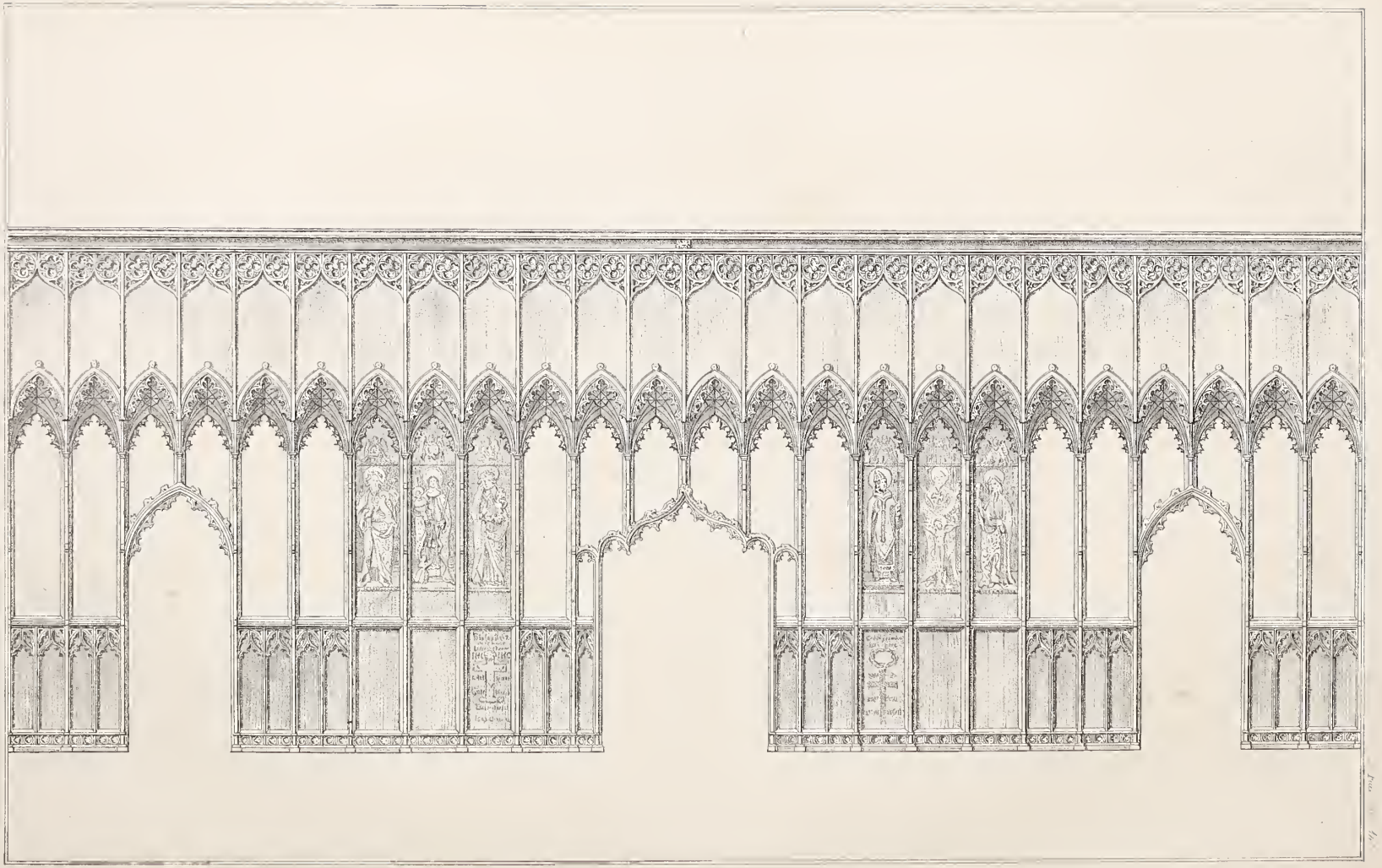
Imagines. Sc. Sanctorum, quæ non sunt contemnendæ, sed reverendæ. Sunt namque tales Imagines et Picturæ Sanctorum Libri et Scripturæ Laicorum. Ipsarum tamen Imaginum pictura non est adoranda, sed res per ipsam repræsentata. Et nota, quòd triplex fuit ratio institutionis Imaginum; una est ad instructionem rudium, qui eis quasi quibusdam Libris edoceri videntur. Secunda est, ut Incarnationis Mysterium, et Sanctorum Exempla magis in memoria nostra essent, dum quotidie oculis nostris repræsentantur. Tertia est ad excitandum Devotionis affectum, quæ ex visis efficacius excitatur quam ex auditis. Scias tamen secundum Joh. quod Adoratione Latriæ non licet adorare Imagines, sed Adoratione Duliæ, sic; est enim Latria cultus soli Deo debitus, sed Dulia est servitus quæ debetur Creaturæ. Unde Versus: *Dulia sit Servo, debetur Latria Christo.* Vel sic, *Mortalis Duliam, Latriam dic Omnipotentis.* Adoramus itaque Deum ipsum super omnia diligendo, credendo in eum, Sacrificium illi offerendo, et super omnia Reverentiam exhibendo: sed Adoramus Crucem et Imagines Reverentiam exhibendo, non in ea credendo, vel super omnia diligendo, vel Sacrificium impendendo; nam hoc esset Idolatriam exercere. . . . . Sed nunquid Imago Christi sit adoranda cultu Latriæ? Dic quod si consideretur Imago, prout est quædam Res, sic nullus honor sibi debetur, sicut nec Ligno vel Lapidi; si autem consideretur ut Imago, tunc, quia idem motus est in Imaginem, inquantum est Imago et Imaginatum, unus honor debetur Imagini et Imaginato. Et ideo cum Christus Latria

withstanding this, it is the practice of the members of the Church of Rome, to express, at least externally, adoration, by genuflexion, prostration, supplication, and other acts of worship, to the Cross. The acts of this Council, which are still in existence, and come down to us in an entire state, are full of fabulous tales, of the wonders wrought by images, of appeals to Apocryphal books, of perversions of the declarations of the Fathers, and of other false and fabulous arguments.

The first rise of Crucifixes, or of Crosses with the representation of Christ's body hung thereon in his last agony, may be assigned to the close of the 7th century; when, in the Sixth General Council of Constantinople, which was held in the year 680, it was decreed, that Christ should *be painted* in the form of a man upon the Cross; in order that his death and passion might thereby be set before the eyes of Christians in a more powerful and impressive manner. From this, (through the desire of heightening the effect if possible still more,) the transition to the formation of a like instrument for the same purpose in wood, or metal, or stone, as is now in use in the Church of Rome, is obvious and easy. Hence the Pectoral, or Breast Cross, which is worn by the Bishop of that communion suspended by a chain or string from the neck, and the crucifixes which are placed upon their altar, or affixed, so as to be handled by their preachers in their pulpits: as also those, which are carried in procession, or otherwise made use of in their religious ceremonials, or acts of devotion: and again, those which were set up in the niches, or against the walls, or on the screens or lofts in the interior of their Churches, or upon the walls without; or occasionally in church-yards or oratories by the road side; or in other places, which, from some unusual or accidental circumstance, had led to their being looked upon as sacred, and entitled to the token of their peculiar holiness. But as being made the instruments of innumerable pious frauds[1] and intolerable super-

adoretur, ejus Imago debet similiter Latriâ adorari.—(Provinciale, Gulielmi Lyndwood. Oxon. fol. 1579, Lib. iii. Tit. 27, p. 252.)

[1] The Rood of Grace at Boxley, in Kent, made with divers vices and wires to turn the eyes and move the lips, was showed publicly at Paul's Cross, by John,



The Screen. Attleborough Church. Norfolk.

stitions, alike derogatory to the honour of Christ's Religion, and fatal to the maintenance of an undefiled faith in Him, the Crucifixes with which our Churches everywhere abounded, were at the period of the Reformation wisely taken down; and we have now no other records of their existence, or situation, than the vacant niche or canopy under which they stood; or at least, some broken fragment, which, as an enduring and faithful monitor to our country, is the record of the corruption from which it has in mercy been delivered.

The Screen, or as it is called by some, the Rood-loft,[1]—which, though

Bishop of Rochester, Sunday, the 24th of February, in the year 1538; and then broken and pulled in pieees, the people laughing at that which they adored but an hour before. The Legend of this famous Holy Rood I find is this: An English Artist being taken prisoner in the wars between us and Franee, and wanting money for his ransom, set his wits to work to make some famous piece, and having got some materials, he made a curious Rood, the like had never been seen for its gestures, and moving all its joints, as bowing the head, lifting up itself, rolling the eyes, shaking the hands, knitting the brows, &c.; which, being finished, he got leave upon his parole to bring it into England to sell, and make money of it for a ransom, and laid it on the baek of a jade, which he drove before him. Coming to Rochester, and staying there to drink, the jade went forward, a way not intended by the master, and stayed not till he came to Boxley, and running to the Abbey Chureh door, he made such a knoeking and bouncing against it with his heels, that at the noise the Abbot and Monks came and opened the door, which no sooner done, but the beast rushed in, and ran to a eertain pillar, and there stood. Whilst the Monks were busy in taking off the load, in eomes the owner, puffing and sweating, and, satisfying them that the jade and his load was his property, endeavours to lead him out of the ehurch: but, notwithstanding all his beating and pulling, the resty beast would not stir an ineh from the pillar. Then he takes off the image, thinking to earry it away himself, but that would not stir either; and therefore, after much heaving, and lifting, to no purpose, they all thought that God had sent and destined it to that house, like another palladium. And so the Abbot and Monks, giving the master his price for it, they set it up just at that pillar, where it stood for many years, doing rare feats to the enriching of the house, till it was easily removed to Paul's Cross, and there uneased, as you have heard before.—(From the Romish Horseleaeh, by Thomas Staveley. London, octavo, 1769, page 78.—See also Lambert's Perambulations of Kent, in Boxley.)

[1] The Holy-Rood and the Rood-Loft were also set up in churehes. The Rood was an image of Christ upon the Cross; made generally of wood, and placed on a loft, made for that purpose, just over the passage out of the Chureh into the

in a dilapidated condition, is still standing at the west end of Attleburgh Church; but, till the close of the year 1845, was placed immediately before the three arches opening from the Nave into Mortimer's and Chanticler's Chapels, and the area between them, through the two former of which you passed into the College Chantry or Chapel,—is an evidence, that the honour of the Holy Cross was, during the period in which it was so occupied, duly regarded, if we may not rather say, superstitiously abused. The great extent of this screen, its elaborate workmanship, and the unusual magnificence in which, in its original and perfect state, it must have appeared, and of which the remains are still sufficient to excite a strong impression, show the foundation for the display of an extensive, gorgeous, and striking exhibition, with which the feelings of the worshipper, who is guided in his devotions by the Word of God, could have no connexion. And besides the property, which was of a fixed and immovable kind, and not immediately connected with the performance of Public Worship,

Chancel. Out of this mystery, they say, that the Church represents the Church Militant, and the Chancel the Church Triumphant. And those that will pass out of the former into the latter, must go under the Rood or Loft; that is, they must go under the Cross, and suffer affliction. This Rood was not complete without the Images of the Virgin Mary and St. John, one of them standing on the one side, and the other on the other of the Image of Christ, in allusion to that of St. John in the Gospel, Jesus (on the Cross) saw his mother, and the disciple standing by, whom he loved. (John xix. 26.) These Images were also sometimes placed without, over the entrance into the church: but the places now, wherever they stood before, are possessed and filled up generally with the King's arms. These Holy Roods were of great esteem, and many miracles pretended to have been done at and by them; one of the most famous thereof was that of Boxley, of which see Mr. Lambert's description.—(Perambulation in Boxley.)

The Festival of The Exaltation of the Cross (see Calend. to Common Prayer, Sep^{r} 14) was, and till this time is, known by the name of Holy-Rood-Day; in the Saxon language, the word Rode or Rood, signifying a Cross; and as it was an usual oath to swear by the Mass, so also by the Rood, is a very sacred thing. Harpsfield confessed himself ignorant of the meaning of the Rood-loft.—(See Fox's Acts and Monuments, examination of Tho. Hawes, vol. iii. p. 218; History of Churches, by Thomas Staveley, Esq. London, 8vo, 1712, page 199; also Fuller's History of Waltham Abbey, page 16.)

or required for the celebration of the Rites and Ceremonies of the Church, there were, as well in the Parish Church as in the Chapels attached to it, utensils and other goods, which were detached and moveable; among which, as, upon the dissolution of the College, they fell into the hands of the Earl of Sussex, whose object, as evinced by the covetous and sacrilegious conduct upon the occasion, appeared to be rather gain than godliness, we find particularly enumerated *Fourteen Crosses*. So that it is clear that, at the time of the Reformation, there was no deficiency of evidence, that the honour which was considered due to the memory of the instrument upon which our Saviour underwent the last agonies of his Passion, as having, by reason of its contact with his sacred body, sacramentally derived a virtue[1] which had descended to his Church, was not duly shown, with the religious homage and devotion which was considered as belonging to it; or that there was any want of appropriate instruments, for the performance of the mistaken duty, which was then prescribed to the Christian worshipper by the appointed Ritual.

[1] In Sanctæ Cruce Domini secunda spes habetur. Sicut enim beata virgo portavit dominum, ita et sancta crux suo modo. Et sicut dominus dat aquis baptismalibus sanctificare, et aliis sacramentis; ita per tactum dominicæ carnis sanctificatum fuit lignum, ut nos suo modo sanctificare possit: et quia ita crux salvat per talem effectum quem habet, ideo de ea cantantur: " O crux splendidior astris, &c., quæ sola fuista digna, scilicet dignitate tibi data, portare talentum mundi, &c."—(Durandi Rationale Divinorum Officiorum. Ludg. 1559. Lib. 7; de Invent. S. Crucis, chap. xi.)

CHAPTER XI.

BOOK OF CEREMONIES IN THE TIME OF HENRY VIII. — CONSECRATION SERVICES OF BISHOP BARLOW, BISHOP ANDREWS, AND BISHOP PATRICK — PRAYER OF BISHOP KING — SERVICE USED BY ARCHBISHOP LAUD — CONSECRATION SERVICE OF BISHOP WILSON — THOSE OF THE CONVOCATIONS IN 1661 AND 1712—THAT PRINTED IN IRELAND, 1718— ANNUAL FEAST OF DEDICATION — HOLY WAKES — RE-OPENING OF ATTLEBOROUGH CHURCH, AFTER REPAIRS, IN 1845.

IN the year 1539, the time being favourable to the views of those who were opposed to the Reformation, a Book of Ceremonies[1] was drawn up and presented to the Convocation: Gardiner, Bishop of Winchester, and those who were of his party, hoping, at this juncture,

[1] Bishop Burnet (Hist., Book iii. A.D. 1540), speaking of this work, says, "The other Bishops that were appointed to examine the rites and ceremonies of the Church, drew up a Rubrick and *Rationale* of them, which I do not

to have prevailed in favour of the old form of religion. The first subject in this book is entitled, Of Churches and Churchyards, the hallowing and reconciling them; which it opens with a preamble, setting forth the difference of the ground upon which the obedience rests, which is due to the commandments and works expressed in Scripture necessary for a Christian man's life and salvation, and such, as is in reason required of us, to the alterable rules and ceremonies set forth from time to time by Governors and men in authority, for a decent order, quietness, and tranquillity; after which it goes on to state, that to the end this Church may be comely and quietly ordered and well instructed, it is thought meet and convenient, that the orders and ceremonies, and rites following, should be in the Church honestly, obediently, and reverently kept and observed.

THE CHURCH.

And first of al, to have a common house for Christian people which we call *the church*, is very necessary, that there they may come together; whereas the word of God is preached, the Sacraments are ministered, and prayers, as wel of the people as the Ministers, to Almighty God are made; both for them that be alive, and also for them that be departed in the faith of Christ. Wherefore it is convenient, that place and the altars there to be sanctified, washed, and prepared with prayers.

Sanctified; that is to say, *separated* from all profane uses, and *dedicated* to the end before rehersed, and therefore no Christian person should abuse the same either with eating, drinking, buying, selling, playing, dancing, diceing, or with any other profane and

find was printed: but a very authentical MS. of a great part of it is extant." To which passage his marginal annotation is, "Corrections of the Mass-book and other Offices. Ex. MSS. D.D. Stillingfleet." And Mr. Collier, in his Ecclesiastical History of Great Britain, folio, vol. 2, page 191, column 2, calls this work by the same name, a "Rationale" of the Rites and Ceremonies of the Church; and has inserted a transcript of it from the Cotton library, similar to that given by Strype from the same authority.—(Biblioth. Cotton Cleop. E. 5. Folio, 259.)

worldly matter. For al sobernes, quietnes, and godliness, ought there to be used.

Washed; to admonish al Christen people to wash inwardly their own hearts and consciences; which be the living temples of God, before they shal approch to the use of any holy mystery there.

Prepared with prayers; That the sacraments, there ministred, may be acceptable to Almighty God; and that it may please him to hear the humble and devout prayers of the people there; and that al things there don and heard by them may be to commodity and wealth of their souls.[1]

But though the preamble to this work so admirably expresses the present sentiments of the United Church of England and Ireland, the body of it, as appears from this extract, and with a very far stronger evidence throughout the parts that follow, is decidedly against them; and, as the object of it clearly was, to set the corruptions and superstitious practices which had crept into the Church, in as favourable a light as possible, it was opposed by those who could not in conscience tolerate them; and the Book was not received.

The Service for consecrating, or, as it is here styled, hallowing of Churches, is touched upon in this work, no otherwise, than in the very short and general manner, in which the above extract notices it; but under the circumstances of the case it cannot be doubted, but that the entire form of consecration, as it was in the time in use, is what is here recommended to the Convocation for its sanction; and what, by its rejection, was decreed to be undeserving of the countenance which it sought. And this struggle appears to be the dying effort that was made to uphold this portion of the unhealthy regimen, by which the treacherous and corrupt system of Popery was maintained, by the aid of an elaborate and mystical Ceremonial, which was evidentally falling, and advancing rapidly to the ruin in which it was soon after overwhelmed: for, from this period, we have no

[1] See Strype's Eccles. Mem. vol. i. part i. c. 47, 8vo, Oxford, p. 546, & vol. i. part ii. p. 411.

further notice, of the very lengthy and overburdened service in our Church; and the only traces of it, are now visible to us in the Pontifical of the Church of Rome, in which alone, until it shall have been freed from its unscriptural accumulation, and worse than childish vanities, and remodelled in a form of dignified and impressive usefulness, it has its appropriate place.

As no form of consecrating Churches was set forth by authority at the time of the Reformation, our Bishops were left to the exercise of their own discretion; and were obliged, every one for himself, to prepare a necessary service, either by his own hand, or to avail himself of the labours of some other Prelate, with whose qualifications for the work he might be better satisfied. In the short, but busy reign of Edward VI., (as far at least as the ecclesiastical affairs were concerned,) attention was rather given to the pulling down of the sacred buildings, which had formed a part of the hospitals, colleges, and chantries at that time dissolved, than to the building up of others, which must have been thought unnecessary and superfluous; and consequently, the demand for a Consecration Service could not have been made. In the reverse of things in the time of Mary, those, upon whom the work would otherwise have fallen, were, through a feeling hostile to their views, driven from their stations. And throughout the anxious reign of Elizabeth that followed, when the struggles in which the Church was incessantly engaged, in opposition to the treasonable policy of the Romanists on the one hand, and the plausible pretensions of the Puritans on the other, (not merely for the preservation of her internal peace, but for her very existence in a state of apostolick truth,) as the instances of Church building were of rare occurrence, so was the occasion for Consecration Services in a like proportion small. Her Bishops, therefore, either as being favourable to the Geneva discipline, would abstain from the observance of all external form, on the one hand; or, as desirous to avoid the charge, of wishing again to introduce the unscriptural ceremonials of the Papal system, on the other, would naturally discharge the duty, which devolved on them in this instance, in a manner least

calculated to excite the observation of the too zealous partizans of either party; and consequently use that simple form of service which would be scarcely worthy of notice beyond the limits of the congregation for whom it was designed, or of a record which would outlive the memory of those who might attend it.

But in the reign of James I., after the prospects of the Romanists were rendered hopeless, and the voice of the Presbyterian party silenced, by the personal exertion and interference of the King, as moderator, in the Conference at Hampton Court, new churches were erected, as well as dilapidated ones repaired; and several Forms were prepared for the Consecration of them by the Bishops of the day, which are still preserved in the history of the times, or of the particular transactions with which they were connected.

The first Consecration Service is that of Dr. Barlow, the Bishop of Lincoln, who, on the first of November, in the year 1610, consecrated the Church of Fulmar, in Buckinghamshire, which was built at the expense of Sir Marmaduke Dorrell, Knight, Master of the King's household, in lieu of that which had become old and ruinated; and which stood at so great a distance from the town, as to be an impediment to the parishioners attending there. The full particulars of what passed upon this interesting occasion, and a description of the Service, with the substance of the prayers as given us in the continuation of Stowe's Annals of the Life and Reign of King James I., will be found in the Appendix.[1]

The second form of Consecration was that compiled by Dr. Andrews, Bishop of Winchester, and used by him at the Consecration of Jesus Chapel, in the Parish of St. Mary's, near Southampton, upon the seventeenth of September, 1620. This is printed at the end of Bishop Sparrow's Rationale of the Common Prayer; and likewise in his Collection of Articles and other public Records of the Church of England.[2] By this service, says Mr. Lewis, Bishop Andrews found the materials for all that followed him; and his Form has been the original, to which all that I have seen have been

[1] See Appendix, No. IV. [2] 4th Edition, 1684.

obliged, both for the contents of the prayers, and the ordering and solemnizing the ceremony. Another form of appropriate service was used by Dr. Patrick, Bishop of Ely, at the Consecration of a Chapel in Catherine Hall, Cambridge; and is to be found at the end of a Sermon preached on that occasion by Dr. Long. To this Service the Bishop added a Prayer which he used in consecrating the Communion Plate; which is printed in the Historical Essay upon the Consecration of Churches, by the Rev. Mr. Lewis, Minister of Margate.[1]

A Consecration Prayer used by Dr. King, Bishop of London, at the Consecration of a Chapel in the parish of Edmonton, in the year 1615; and of another at Clayhall, in the parish of Barking, Essex, belonging to Sir Christopher Hatton, on the 15th of September, 1616, is printed in the second volume of Collyer's Ecclesiastical History.[2]

Mr. Lewis likewise mentions a Form by Archbishop Laud, but of which he only speaks upon the authority of others, as he had never himself seen it. But on this point he was, in all probability, misinformed. For in the History of the Life and Troubles of this Prelate, written by his own pen, while a prisoner in the Tower, he tells us, that upon the two noted occasions for which his conduct was made chargeable with treason, for seeking, by the introduction of Popish Ceremonies, to overthrow the Religion established, he followed a copy of the learned and reverend Bishop Andrews, by which that Prelate consecrated divers churches in his time; and that this was so, he had the copy by him to witness, and offered to produce it.[3]

Another Form of Consecration of Churches and Chapels was drawn up by Bishop Thomas Wilson, for the Diocese of Sodor and Mann, and used by him there in the years 1708, 1714, and 1735; and also, upon the occasion of his officiating, at the request of Francis, Lord Bishop of Chester, the 26th of November, 1723, at the Con-

[1] Octavo. London, 1719.

[2] Folio edition, page 709. Part ii. book viii.

[3] History of the Life and Troubles of Archbishop Laud, pages 339 and 340.

secration of the Chapel of Atherton, in the parish of Leigh and County of Lancaster.[1]

Besides these, there are two other Forms of a Consecration Service, which have a claim upon our notice upon yet higher grounds. The first of which is that drawn up in the Convocation of 1661, occasioned, as some think, according to Bishop Gibson, at the offence which was taken at Archbishop Laud's ceremonious manner of consecrating the Parish Church of St. Catherine Cree, and St. Giles' in the Fields, London; but the same Prelate speaks of this, as being a work which was only in design; and which it were to be wished were again set on foot by the Bishops and Clergy.[2] If the Convocation, which was held in the year 1640, had not been so precipitately brought to a speedy conclusion, it is, in the opinion of Dr. Heylyn, probable, if not certain, that a Canon had been passed for digesting an uniform order of such Consecration (of Churches), as there was made a body of Visitation Articles for the public use of all that exercised ecclesiastical jurisdiction which every Bishop and Archdeacon had before fashioned for themselves.[3]

In the year 1712, a Form of consecrating Churches and Chapels and Churchyards, or places of burial, was sent down from the Bishops to the lower house of Convocation, on the 2nd day of April; and was altered by the committee of the whole house, and reported to the house on the 9th day of the same month, which was agreed to, with some alterations: which Form, as it did not receive the Royal assent, was not enjoined to be observed, yet it is now generally used.[4] But in no instance, that I have met with, has the order been strictly adhered to.

By the XLIII Canon of the Church of Ireland, made in the year 1635, it was directed, that as often as Churches were newly built, where formerly there were not, or Church-yards appointed for burial,

[1] See his Works in 4 volumes, 8vo, vol. iii. page 339, 4th edition.

[2] See his Codex Juris. Eccles. Anglicane. Folio, 1771. Oxford.

[3] Heylyn's Life and Death of Archbishop Laud. Folio. London, 1668.

[4] Burns' Ecclesiastical Law, 9th edit. by Phillimore, vol. i. p. 327, where the Form of Service is printed.

they should be consecrated; but no form of service, appropriate to the occasion, was put forth by authority: and, consequently, the Bishops were, here again, left in the matter to their own discretion. However, there was a form in Ireland for this purpose, of which Dr. William King, Archbishop of Dublin, who had consecrated or restored nearly forty Churches previously to the year 1715, made use, and altered to his own mind; as he conceived himself impowered to do. To this form he subsequently prefixed a preface, and subjoined a homily; intending, should this work have the approbation of the Archbishop of Tuam and the Bishop of Clogher, of whose judgment he seems to have entertained a high opinion; and, if thought advisable, that of his Clergy also, to print it for the use of his own Dioccse.

In the year 1718 the form of consecrating Churches, &c., was printed and annexed, with some other services, to the Book of Common Prayer used in that kingdom; but upon inquiry being made by Government how this was done, and by what authority it was in use, it appeared to be the unauthorized work of the Printer.

In the following year the form which Archbishop King had altered was published, under the title of "A Discourse concerning the Consecration of Churches, showing what is meant by Dedicating them, with the grounds of that Office;" the form having been previously agreed to at a Synod and Visitation of the Diocese of Dublin, held in the Cathedral Church of St. Patrick's, in that City, on the 5th, 6th, and 7th days of April; but as this was designed solely for the Diocese of Dublin, it is only recommended to other Bishops in that kingdom; and those, who do not approve it, have the same liberty to draw up a Service for themselves, as their Brethren of the Sister branch of the Church have in England.[1]

The slightest comparison of any of these Services with that for which they were substituted in our Church, after the Reformation, will prove their superiority as scriptural and edifying auxiliaries

[1] See Mant's History of the Church in Ireland, from the Revolution to the Union in January, 1801, page 207.

in the performance of one of the most interesting among the extraordinary duties of our religion: and how far, both in the simplicity of their construction, and the grandeur of their sentiments, they recommend themselves to the taste and feelings of every one, who would present himself at the throne of grace with a reasonable, as well as a devout service, above the overdecked, and cumbrous ordinal which it has supplanted. Mystical and gorgeous ceremonies may entice and captivate; but as the handmaids of true piety or rational devotion, the latter are worse than useless, for they are deceptious, and ensnaring.

The same natural regard to religion, that induced mankind in all ages solemnly to consecrate places for the exercise of divine service, led them also annually to observe the DAY OF THE CONSECRATION; and to renew those feasts and public rejoicings that had been once celebrated in honour of the work being accomplished. And Christians, as well as others, have observed these annual solemnities. But our concern at present is not what was done generally, but in our own Church and nation. The Feast or the Wake, as that of the Dedication was commonly called, seemed to have taken its beginning from a letter of Pope Gregory the Great to Augustin, who came into this country to convert the Anglo-Saxon inhabitants; wherein he advises, that if those temples of the Idols of this nation were well built, it was requisite that they be converted from the service of devils, to the worship of the one true God. And because they have been used to slaughter many oxen in the sacrifice to devils, some solemnity must be exchanged for them on this account, as that on the days of the Dedication, or of the nativities of the holy martyrs, whose relicks are there deposited, they may build themselves huts, with the boughs of trees, about those Churches, which have been turned to that use from temples, and celebrate the solemnity with religious feasting; and no more offer feasts to the devil, but kill cattle to the praise of God in their eating, and return thanks to the Giver of all things for their sustenance; to the end that, whilst some gratifications are outwardly permitted them, they may the more easily consent to the inward

consolations of the grace of God.[1] And thenceforth, not only on the very day of the Consecration, but annually after the anniversary of the Saint's day after whom the Church was named, the feasting and solemnity were resumed; when the devout munificence of the founder as well as of those who endowed the Church, was gratefully remembered.

In the Constitutions of Simon Islep, Archbishop of Canterbury, put forth in the year 1362, were set down the Feasts, on which all people of that province were enjoined, by the injunction of the Archbishop and the Synod, to abstain even from such works as were profitable to the Commonwealth, in order to prevent Superstitions, Evil Inventions, and Frauds of Covenant Servants, and to lessen the occasion of them; and that the memory of the Saints, which required a cessation from labour, might be had in due veneration, according to the original institution of the Church. In the list of these we find *The Solemnity of the Dedication of every Parish Church*, and of, *The Saints to whom every Parish Church is dedicated;* upon which Feasts, as well as upon the others, which had been previously mentioned, all Bishops are commanded to notify and enjoin to all their Brethren and Suffragans, that they should admonish, and effectually persuade the Clergy and people, subject to them, strictly to observe it, and with honour to venerate it, as it fell, in its season; reverently to go to the Parish Churches on the day, and to stay out the conclusion of the Mass, and other Divine Offices; praying devoutly, and sincerely, to God, for the salvation of themselves, and the rest of the faithful, both quick and dead. From whence, Mr. Lewis observes, "It most evidently appears that the *Dedication* Feast was to be *annually* observed in each several Parish, with a solemnity equal to the greater Festivals; and that it was to be celebrated on that very day of the week, month, and year, whereon the Church was consecrated at the first."[2] But besides the Feasts

[1] Bede's Eccles. Hist., book i. chap. 30. Translated by the Rev. J. A. Giles. 8vo, London, 1840.

[2] See Lewis's Historical Essay on the Consecration of Churches, page 111.

appointed to be observed by the authority of the Archbishop, with the advice of the Convocation of the province, there were those which were enjoined by his Suffragans,[1] and the Synods of their respective Dioceses. Such were those enumerated in the lists of Walter Cantelupe, Bishop of Worcester, published in the year 1240, and by Peter Quevil, Bishop of Exeter, in the year 1287; in both of which is alike mention of the Festival of the Dedication of the Church, and of the Saint from whom it had received its name; and the higher antiquity of the observance of these Festivals is manifest, by a reference to the Laws of the Holy Mother of the Church, which William, in the fourth year after his conquest of England, caused the English Noblemen that were men of knowledge, to make known to him upon their oath; and which, therefore, is supposed to be one of the Ecclesiastical Laws of King Edward the Confessor, 1064. Declaring her liberties and protection, she says, "let the protection of God, and the Holy Church, be throughout the whole Kingdom from the Lord's advent, to the Octaves of the Epiphany, ... and every Sabbath, from the ninth hour and through the whole following (Sun) day, till Monday; also on the Vigils . . . . . of all the Apostles and Saints, whose Festivals are bid by the Priests, on the Lord's Days; . . . . . also in Parishes where the Dedication day, or the day of their proper Saint, is celebrated." As to the devotional exercises of this Feast, they are now entirely obliterated and forgotten among us; and the custom of keeping it, however enjoined by Ecclesiastical authority at the beginning, was at length found to draw along with it no small inconvenience; for whereas this feast fell, in some places, in the middle of harvest, and in others in the depth of winter; in consideration thereof, an injunction was issued by King

[1] But they must be only such feasts as had been first authorized by the Pope; and the case is very plain, that our very Archbishops, in Convocation, never presumed to institute any holiday, but only to choose such, as they thought most proper, out of the vast number inserted in the Roman calendar.—(Lyndwood, quoted by Johnson, in his Collection of Ecclesiastical Laws.)

Henry VIII. in the year 1536, in which it was ordered, that the Dedication of Churches should, in all places throughout the Realm, be kept upon the first Sunday in the month of October, for ever; and upon no other day. And further, that the Feast of the Patron Saint of every Church within this realm, called anciently the Church holiday, should not henceforth be kept and observed as a holiday: but, that it shall be lawful for all and singular persons, resident or dwelling within this realm, to go to their work, occupation, or mystery, and the same truly to exercise and occupy upon the same feast, as upon any other work-day; except the said feast or church-day be such, as must be otherwise universally observed, and kept as a holiday by this ordinance following. How far these injunctions were observed in these particulars, whether they ended upon the death of the Lord Cromwell, by whose authority in Convocation they were first set out, and recommended to the King, it is not easy to determine. But in the reign of James I., in places where the Dedication of several Churches was worn out in memory, it seems, that the Festival of it was observed on the first Sunday in October, upon the next Sunday after Michaelmas, (which is called, in the Martyrology, (*Festum Dedicationis Ecclesiæ,*) or not kept at all. But where there was any tradition of the day preserved, the Feasts were transferred to the Sunday following; and then joyfully celebrated in liberal entertainments, harmless sports, and manly exercises.[1] At such times the custom was, for many of the inhabitants, and chiefly those of the younger sort, to meet together, and going up and down the village, to cry aloud, *Holy Wakes, Holy Wakes;* and afterwards to go to their feasting and sports. But these festivals, in time, came to debase the people, diverting to gluttony, drunkenness, and other disorders; which led to prohibitions of the ceremony. Of these Wakes or Vigils, and the disorders which they led to, we have the

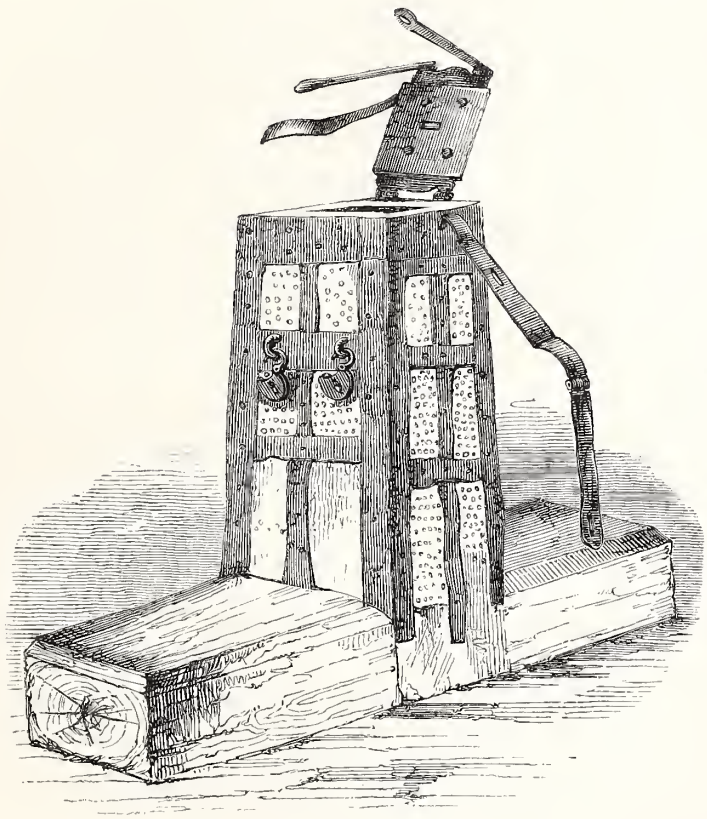
[1] See Lewis's Historical Essay on the Consecration of Churches, chap. 10, page 111.

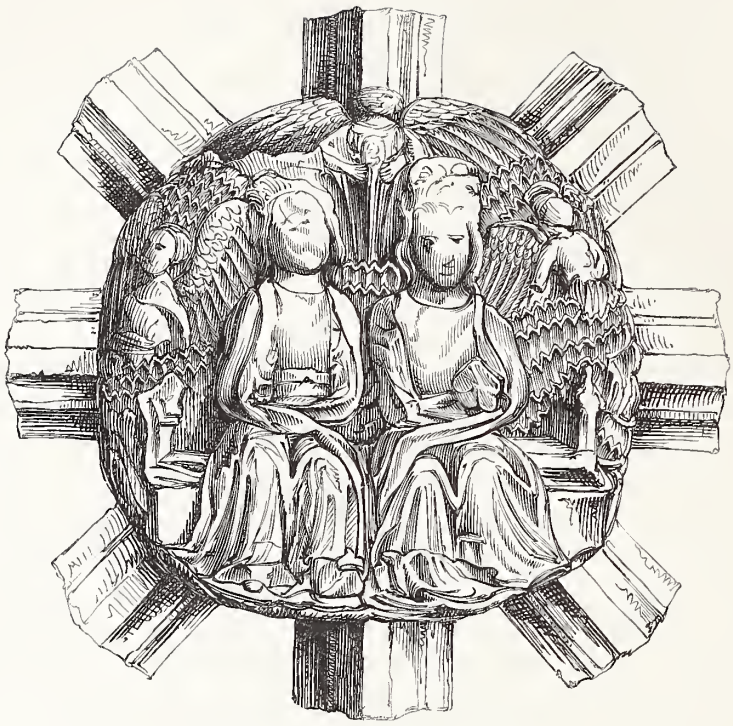
following description in The Festival upon the Sermon for the Feast of St. John the Baptist. Ye shall understand and know how the Evens were first found in olden times. In the beginning of Holy Church, it was in that the people came to church with candles burning, and would wake, and come with light towards night to the Church in their devotion; and after they fell to lechery, songs, dances, harping, piping, and also gluttony and sin, and so turned holiness to cursedness; whereupon holy fathers ordained the people to leave the waking at the fast evens, and thus turned the waking into fasting. But it is called Vigilia, that is, Waking, in English; and it is called the Even: for at the Even they were wont to come to the Church. But in worship of St. John, the people waked at home, and made three manner of fires; one was of clean bones, and no wood: and that is called a *Bonefire*. Another is of clean wood and no bones; and that is called a *Woodfire*, for people to sit and wake thereby. The third was made of wood and bones, and is called *St. John's fire*.

The Holiday of the Dedication of the Parochial Church of Attleborough, August the 15th, is, at the present time, no otherwise distinguished in the place from any other day in the year, than by keeping of an Annual Fair,[1] which, if estimated by the appearance of the public business done there, scarcely deserves the name. But the day upon which the Church was re-opened for public service, January 28th, 1845, was kept as a day of rejoicing and thanksgiving by the members of her communion living in the parish, as well as of brotherly love and sympathy with them, by many of the gentry and of their friends resident in the neighbourhood. The Lord Bishop of the Diocese, and the Lord Lieutenant of the County, honoured the festival by their attendance: and, after the Morning Prayers, the Bishop preached a Sermon, applicable to the circum-

[1] This fair belongs to the Lord of the Hundred, with which it was granted to the Albinis. They had also a great Guild on this day.—(Blomefield's Hist., vol. i. page 521.)

stances of the day, from 1 Timothy, iii. 15—" The house of God which is the Church of the living God, the pillar and ground of the truth." After which the Churchwardens received, at the Church-doors, the offerings of the congregation, which amounted to the sum of 52*l.* 13*s.* 6*d.*, to which was added the donation of 100*l.* sent by the Patron.





CHAPTER XII.

DESCRIPTION OF THE CHURCH NOW STANDING — REPAIRS IN 1844 — THE PORCH — NORTH AISLE — CHANTICLER'S CHAPEL — THE NAVE — MORTIMER'S CHAPEL — THE TOWER — THE EXTERIOR.

THE expenditure and pains recently bestowed upon the restoration of Attleborough Church, and in fitting up the interior for the better accommodation of the Parishioners, have not only rescued it from the degraded state of dilapidation in which it had been so long standing, and restored to the inhabitants of the Town, the opportunity of enjoying comforts therein, to which they had been for many years strangers, but rendered the building itself an object of attraction, by arrangements and decorations, worthy of its sacred character. Its external appearance has been in a degree improved; and it is to be hoped may eventually be still more so. The roofs

of the Aisles have been entirely, and that of the Nave has been partially restored. The decayed doors have been removed, and new ones of oak, with ornamental carved work, substituted for them. The stone-work of the windows has been repaired, and filled entirely with new glass. The earth, which had accumulated round the building, to the detriment of the walls, has been lowered, and proper drainage provided for carrying away the water from the roof, so as to render the interior free from the annoyance of unsightly and unwholesome damp.

The expenses of these necessary works have been met by a Parochial Charge, legally provided for. But it is in the interior of the Building, that the greatest changes have been effected; the whole having been submitted to a new arrangement. The Grants of the "Incorporated Society for promoting the enlargement, building, and repairing of Churches and Chapels," and the "Diocesan Society," for the same object, in Norwich, aided by the liberality of the Patron and other private individuals, have enabled the Churchwardens to re-seat the Church, with additional accommodation for 200 persons; and to beautify it throughout, more particularly by removing from the walls and piers, numerous coats of whitewash and colouring, with which they were encrusted, and restoring the stone work to its original condition; and also to provide every requisite for the due discharge of Divine Worship and Common Prayers, as well by the Congregation, as the Minister, in the most satisfactory manner.

These works were accomplished during the year 1844; and it is barely doing justice to the Churchwardens to say, that the sound judgment, and good taste, with which they have been designed and executed, are manifest throughout.[1]

All sincere Members of the Church must rejoice in the change which has taken place: all ought to be thankful to the Gracious

[1] The arrangement of the Sittings was made by Mr. Thomas Salter, Jun., the Rector's Warden, who was unsparing of his time, and indefatigable in the superintendence of the works, from the commencement to the completion of them.

Providenee that has guided His agents in effecting it, while those for whose immediate benefit the advantages attending it are designed, must remember that of every seed of graee sown among us, God expeets the fruit.

THE PORCH.

The entranee into the Church, before the recent repairs were commenced, was by the West and South Doors; but the latter is now closed, and the door beneath the Poreh, on the North side, opened instead; to which a paved path has been made from the gate in the High Street. The Poreh,[1] which was before used as a receptacle for the Parish Fire Engine, is a well-proportioned and an elegant structure, in the Perpendicular style, having a chamber over the entranee lighted on the North by a two-dayed window with a four-eentred head. The stringing of the traeery is below that of the window head, and the dripstone terminates on each side on a level with the bottom of the tracery, with eorbel heads.

The outside door, underneath, has a simple pointed arch of two centres, and composed of two main groups of mouldings, the inner group an oetangular mass, forming an inner jamb and arch with sculptured capitals and moulded bases. The outer group consisting of an uninterrupted series of deep and bold mouldings, having the ornaments within a shallow ehannel at equal distances all round, the dripstone rising perpendieularly from sculptured termini in the usual way, running into the string over the door, having spandrils filled with eusped traeery, bearing the Tudor rose. The string immediately over and joining the dripstone of the door forms the bottom eourses of a broad panelled band along the full North front of the Porch. The panels are of flint and stone; two of the former blank and flush, and one of the latter alternately. On two of the stone panels are Shields, supported by angels, with the armorial bearings of Radeliffe quartering Mortimer, and Radcliffe impaling—chequy a ehief fleury de lis: but those on the other are entirely

[1] See Vignette, page 64, and Plate viii.

effaced. On each side of the window above are small canopied niches, likewise supported by Angels, with expanded wings. At the N.E. and N.W. corners of the Porch are diagonal buttresses of two stages, terminating about 18 inches below the bottom of the parapet: upon the upper slopes rise pedestals with embattled cornices, each pedestal bearing a figure of an Evangelist. At the foot of their slopes are small ornamental embattled parapets. The figures of the other two Evangelists are raised upon similar pedestals at the corner of the building, upon the coping of the parapet. There are two windows, one on the East and one on the West side of the Porch, blanked up, with mullions and tracery gone, having dripstones terminated by corbel heads of good workmanship. The window on the west side has one of its corbels nearly obliterated, and the other covered by the turret for the staircase leading to the upper chamber. The gable is surmounted by a parapet, having a tablet moulding beneath, in the deep hollow of which there are pateras and lions' heads[1] alternately at equal distances, as in the outer jamb of the door. This tablet is returned round the parapet, and encircles the whole of the Porch. Near the corners, on the East and West sides of the Porch, are gargoyles to convey the water from the roof through the parapet; which, though grotesque and characteristic, are in nowise offensive.

The lower chamber of the Porch has a vaulted and groined roof, with ribs springing in the four corners, and diverging from corbels supported by angels with open wings towards the centre of the chamber. Besides the diagonal ribs there are shorter ones, which fall into the ridges, crossing the roof through the centre, from North to South, and East to West, at intermediate points, and dividing the ceiling into sixteen unequal portions. (*See ground-plan.*) At the points of intersection there are small sculptured bosses of figures, much defaced; and in the centre there is one much larger, richly and elaborately carved upon the surface and edges. Upon

[1] See Vignette, page 143.

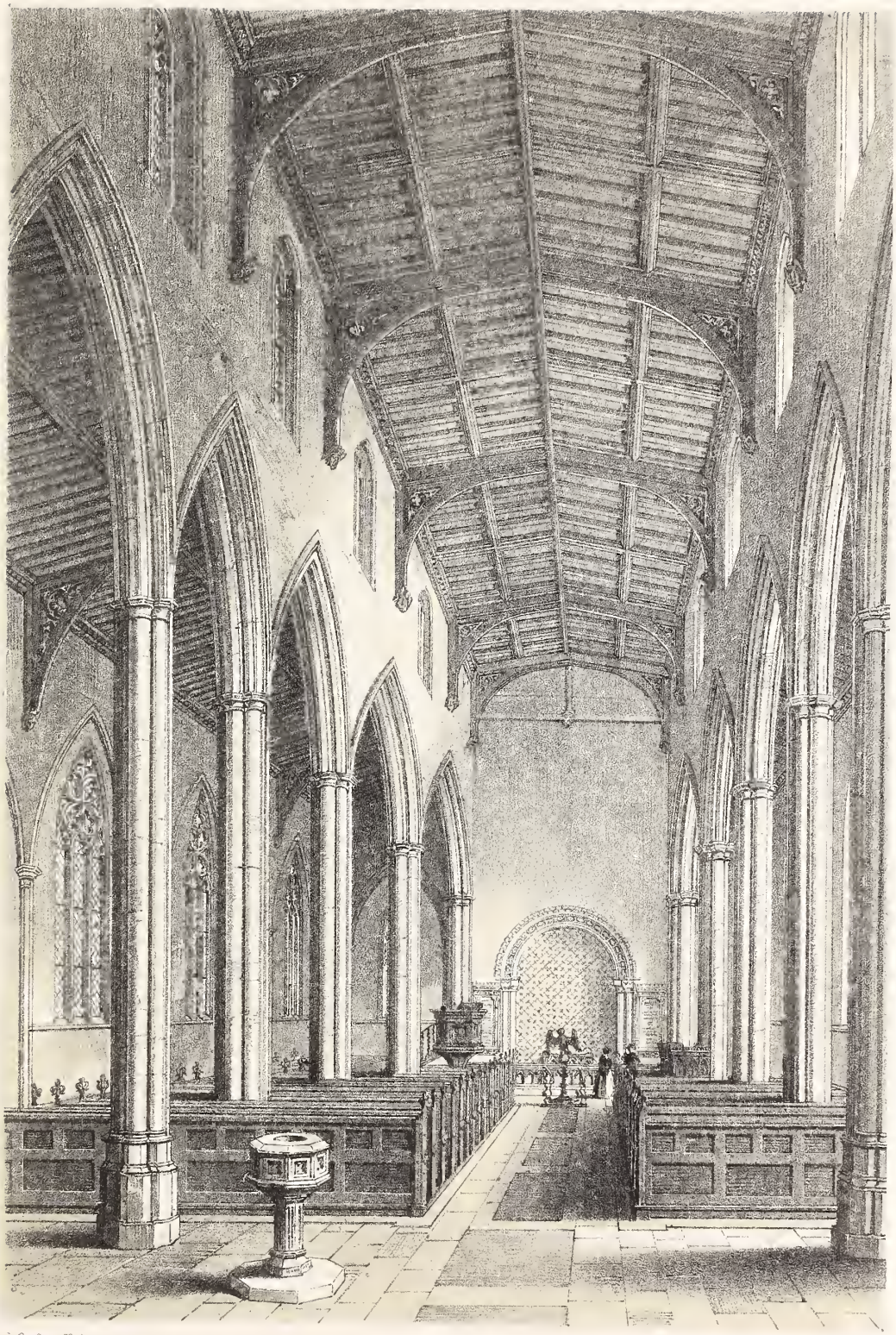
this are represented two females occupying a settle, or bench with arms, and surrounded by Angels, amidst what appears to be meant to represent clouds of heaven.[1]

It is most probable that the figures thus placed are designed for the Effigies of the two Grand-daughters, and Co-heiresses of Sir Robert Mortimer, the Founder of the College in this Town, who were its joint Patronesses, and by whom, with the aid of many of the relations and friends of their family, this Church was built.[2] In the background, between the figures, is a Crucifix,[3] (the arms of the College,) supported by an Angel. The elder of the ladies was Lady Cicely, who married, 1st, *Sir John Herling*, of East Herling; and, 2ndly, Sir John Radcliffe, whose grandson, John Radcliff, in the year 1436, married Elizabeth, the daughter and sole heiress of Lord Fitzwalter. The younger lady was Margery, who married Sir John Fitz Ralf of Great Ellingham.[4]

NORTH AISLE.

The entrance from the Porch into the Church is by a deeply moulded doorway in the North wall of the aisle, surmounted by a moulded weathering. The mouldings of this and the South door opposite (now blocked up) are similar, and partake more of the decorated than the perpendicular character; as will be seen by examining Fig. 1, No. 6, of the plate of details. The bowtell of the archivolt rises from the springing in that form out of that in the same relative position in the jamb. The whole dies into a plain slope at the bottom. This doorway opens into the North Aisle of the Church in the second bay from the west. To the west of this, in the interior of the Aisle, there is a smaller doorway, with a four-centre rather flat arched head, opening into the Turret, containing the staircase leading to the upper chamber of the Porch.

[1] See Vignette to this chapter.
[2] See page 65.
[3] See Initial letter, chapter I.
[4] See page 58.



F. Bedford, Lithº

Printed by Standidge & Co Tenbon

Interior of Attleborough Church, looking East.

The door within this opening is of oak, panelled and decorated with tracery, cusped and otherwise ornamented. (*See plate* ix. *fig.* 1.) It is of very pleasing composition, and the whole cut from one single piece.

At this point of the Aisle is a coped monumental slab, with a double-bladed axe sculptured upon its surface, and the handle placed lengthways on the ridge, so as to form a cross. It bears no inscription, nor is there any appearance that it ever had one.[1] In the interior, on the North and South walls of the North and South Aisles respectively, and at the West end of both, is a blank arcade, supported by attached piers, those of the sides being opposite the pillars of the Nave, and seem built for the sole purpose of ornament. This kind of management is common in various Churches in Norfolk. Beneath the window sills inside, all round the building, is a string course interrupted by the piers, varied in height according to the height of the windows from the floor. *See plate* iii.

With the exception of the Tower, which, as a part of the original foundation, is of Norman Architecture, and Mortimer's Chapel, standing on the South side of it, and Chaunticler's on the North, the present Church was begun about the year 1405, but not finished before the year 1436;[2] when Henry IV. granted a licence to the feoffees of Sir Robert Mortimer to build the Chantry of the Holy Cross.

The building of Mortimer's Chapel was not begun till after the introduction of the Decorated[3] or perfect style of Architecture, and with the Church, was probably not completed till this style gave

[1] See Vignette at the end of the chapter.

[2] See page 64; also Appendix, No. III.

[3] It is generally admitted that the Decorated was the most *perfect* style of Gothic architecture; but who shall say that it may always be considered such, when *taste* only is the criterion, and that it is only the taste of the present day which decides; for in point of Scientific principle the Perpendicular, in most instances, far outstrips any of the earlier styles; witness King's College Chapel, Cambridge; Henry the Seventh's Chapel, Westminster; Boston Tower, Lincolnshire; Newcastle-upon-Tyne lanthorn; the Cathedral of Friburg; Briesgau, and many others.

way to the Early Perpendicular, of the transition into which there are clear evidences.

The windows in the North, (*see plate* iv.) as also in the South Aisle, are of three lights, under a pointed Arch, divided by Mullions with cinquefoil heads; over this (from the spring to the centre of the arch above) is a common heading of geometrical tracery, which appears, externally, like a tie of four bows, but internally as a cross moline, with its forked extremities united to each other by circular lines.

The character of the windows being the same throughout the Church, this one description of them will suffice for the whole.[1]

The Roof of this Aisle is of wood, of low pitch and open, sloping to the outer wall. It is divided into five bays by principles, which with their helves and ribs rest upon projecting stone Corbels set in the wall about five feet below the Rafters, and having Spandrels ornamented with open tracery. (*See plate* ii.) In the centre of each bay there is a subordinate principle; and across the whole there is a Purline under the centre of the roof from end to end, and moulded wall-plates or cornices on both sides, having the Tudor Flower. The narrow pointed arch at the East end stands on both sides upon piers, corresponding with those which support the contiguous clerestory above the Nave.

Against the North and West walls, there is a stone seat, now cased with wood, which runs along the aisle. In the first bay to the West, this is converted into seats for the Children. In the second, are the Entrance door, and that to the room above the Porch, with a seat for the Sextoness, who has the charge of the appropriated Sittings in this Aisle. In the third, there is an undivided bench open to the appropriated Sittings. In the fourth are six stalls; and in the fifth, a seat for the Rector's family.[2] On the South side of this

[1] This is said without reference to two windows on the East side of the Church, the one in Mortimer's Chapel and the other in the Tower, which were probably parts of the College Chapel now destroyed, and are too imperfect to deserve notice.

[2] This, and the corresponding seat in the South aisle for the Patron, are faculty seats.

Aisle, beginning westward, are the Sittings for the Girls of the National School, a passage from the entrance door across the Church, and twelve rows of appropriated Sittings, till the space round the Altar and before Chanticler's Chapel on the East.

CHANTICLER'S CHAPEL.

Through the Eastern extremity of the North Aisle you enter Chanticler's Chapel, which was, till lately, closed by a plaster walling on the Screen, (which stood across the East end of the Church,) and used as the Vestry, having a second door on the South side, between it and the Belfry, at the bottom of the Tower, for the admission of the Parishioners when attending Town-meetings: but, originally, this Chapel was only parted from the Tower by a Parclose, or Screen of open tracery work, which was afterwards made a frame for plaster, and fitted up with a panelled door in the centre, as on the West side. All this is now removed, and the arch, which is one of the four between the corner piers of the Tower, is stopped with brick work, leaving a deep Recess on the side of the Chapel, showing the Norman half Pillars under the soffit of the Arch.

This Chapel has two windows to the North and East, higher, but corresponding, both in the number of lights and tracery, with those in the body of the Church. It has a low-pitched roof, running from North to South; the original pitch was a little higher, as is shown by the new work at the North side of the Tower, (and appears to have been supported by helves descending upon Corbel heads, which still remain uninjured, though useless.) They are well executed, and of some interest. Two are young persons, male and female; the others are grotesque.

This Chapel, now open to the Church, has on the North and East sides, a Stone-seat, covered with wood, and fitted up with panelling at the back for the accommodation of those who have appropriated Sittings in case of necessity.

THE NAVE.

Returning through the Stone Arch by which you entered, on the West of this Chapel, and crossing the Aisle on the left, you enter the Nave, which is divided from it, as it is also from the South Aisle, by a range of Piers, (*see plates* i. iii. & vii., *fig.* B.) supporting five pointed Arches. They stand upon irregular octagonal *Sub*-plinths, thinner between the Arches than between the Nave and Aisles: upon these are the Plinths, which are also octagonal, but shaped out in correspondence with the numbers of the octagonal bases which are placed above them, so forming an appropriate bed for each: from these again rise the Shafts, having a clustered column of four divisions placed lozenge-wise, with the greatest diagonal North and South, having the North and South division drawn out flush with the face of the wall into a $3\frac{1}{2}$ flat nosing. This square face runs up the length of the shaft through the capital of the pier to the upper moulding, which is octangular, with which its extreme surface is on a level, as it is also with the wall above.

Upon this summit of the arches, which these pillars support, is the clerestory, pierced for four windows, one over each pier. (*See plates* iii. & iv.) They are of three lights under a four-centre arch, the middle light of each window being lower than the others, with a trefoil head; but of the two side lights the heads are cinquefoil. Above the centre day is an open tracery having four cusps, surrounded by four eyes, which occupy the whole space of the arch.

The West Window. (*See plate* v.)—The lobes in the opening formed by the tracery, in the summit of the window, are filled with plain ruby glass, with an ornamental yellow border, in the centre of which is an armorial shield, emblazoned with two lions, passant, gardant, azure; the arms of William the Conqueror, and his successors of the Norman line, during whose period the Tower of the Church was erected, only the colours varied.

The two openings in the window, immediately beneath this, are filled with plain blue glass, within the same yellow border, and shields with the arms, which in the present day are attributed to St. George of Cappadocia, the Patron Saint of England; namely, a cross, gules, upon a shield, argent.[1] But John Harding, who wrote his Metrical Chronicles of England in the middle of the sixteenth century, tells us that these arms were of a much earlier date, and that they were given at the first by Joseph of Arimathea to Arviragus, a British prince, whom he had converted to the Christian Faith, and of whom, as connected with this circumstance, he speaks as follows:

With other thynges as the Chronycler sayth
That appertayneth to Christ's fayth
Joseph converted King Arviragus
  By hys prechyng, to knowe the lawe devyne
And baptized him as written hath Nennius
  The Chronycler in Bretayne tongue full fyne
  And to Chryst's lawe made him enclyne,
And gave him a sheld of silver whyte
A crosse endlong, and overthwart full perfyte.
These arms were used throughout all Bretayne
For a common sygne each man to know his nacyon
From enemyes, which now we call certayne
St. George's armes by Nennyus enformacyon
And thus those by Joseph's creacyon,
Full long afore Saint George was generate
Were worshcipt here of mykell elder date.

Weever's Funeral Monuments, 4to, 1767, p. lviii.

[1] The legend, which informs us how this St. George became so famous and much esteemed, not only by the English, but throughout Christendom, is this:— "When Robert, Duke of Normandy, son of William the Conqueror, was prosecuting his victories against the Turks, and laying siege to the City of Antioch, which was like to be relieved by a mighty army of the Saracens, St. George appeared with an innumerable host of men, coming down from the hills, all in white, with a red cross in his banner, to reinforce the Christians; which occasioned the infidel army to fly, and the Christians to possess themselves of the town." St. George, however, was a considerable Saint before this, having had a church dedicated to him by the Emperor Justinian. Under his name and Ensign the most noble Order of the Garter was founded by our victorious King Edward III., A.D. 1350.

The subject of the glazing in the opening immediately beneath these, and which runs up to a point between them in the centre of the window, is *the Conception of Christ.* "And the Angel said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that Holy Thing which shall be born of thee shall be called the Son of God."—Luke i. 35.

This may be considered as the principal feature of the window. The Virgin Mary is represented as kneeling, her head inclined forwards, and her right arm raised, with her hand open, as if to receive a dove, which has a nimbus around its head, and is descending from the clouds above, towards her, amidst what seems intended to manifest an afflux or a pouring forth of the Holy Ghost. Her left arm is supporting a book which rests against her side. Upon a shelf or ledge before her is a necked flower-jar, containing some blossoms of the almond tree.[1]

In the opening on the left, facing, is an Angel, bare-headed, with expanded wings, displaying a scroll inscribed with the words, "Ave Maria:"[2] and in the corresponding opening there is likewise a winged Angel in the same attitude, but crowned, with the hands brought together, as if in an act of adoration.

In the four openings beneath each of these cherubs, which are grouped together as in the side windows of the church, are the emblems of the four Evangelists; St. John and St. Mark above; and St. Luke and St. Matthew beneath. In the spaces between are small eyes filled in with ruby and other coloured glass.

The row of figures which crosses the window beneath these emblems, consists of three Angels with musical instruments, between the first and second, and third and fourth of which, are two of smaller dimensions, who are kneeling with censers thrown up above their heads into the air.[3] The musical instrument in the hand of the Angel facing the left-hand is the viol; in that of the Angel on

[1] See Vignette, page 127. [2] See Vignette, page 118.
[3] See Vignette, page 88.

the right, the guitar or cithern; and the Angel in the centre is playing on the harp.

The remaining portions of the tracery of the window are set with variously coloured glass; and the headings of the five days beneath are filled in with rich canopies of yellow, with grounds of scarlet and blue, from which a yellow border, representing ornamental pillars with their capitals, runs down the sides of each light to a base at the foot, where it crosses to complete the border.

The old glass in the tracery of this window was gathered from other windows in the sides of the Church, where, before the late repairs, commenced in the year 1844, it appeared in the most dilapidated and corroded state. It has been restored and arranged, as it now appears, in a connected subject, appropriate to the Church, at the cost of William Bowyer Smÿth, Esq., by James King, Jun., of Norwich, who added the modern canopies, and made good the deficiencies with glass of his own manufacture.

The Nave is covered by a flat spanned roof, and, like the side aisles, open to the spars. It is divided into six bays by principles with cross-tie beams and helves at their extremities, running down upon the walls about seven feet, and terminated by wooden corbels of Angels holding shields. They are all plain but two in the centre on the North side, which bear the arms of Fitz Walter,[1] and Fitz Walter impaling.—The four centre bays are divided by intermediate subordinate principles which have no helves, but run into the walls through an upper cornice. From the middle of the helves of the principles spring ribs, which run up in a curved line to the tie-beams, and form an arch beneath them, having open carved work in the spandrils. (*See plate* ii.) From the helves also spring, at right angles with the last, wall ribs or plates, which form arches on the walls between the foot of one intermediate principle and another; and there are likewise similar ribs running from the cross-beams of the principle rafters, and forming arches between one principle and another at

[1] See Vignette, page 75.

the roof-tree or ridge. A moulded cornice runs on each wall at the foot of the rafters, enriched by a plain crest ornament. At the points of intersection between the purlins which run through the centre of both sides of the roof from one end to another, and on the intermediate principle, there are carved bosses.

The Communion Table.—The Western Arch of the Tower, which is bricked up at the back, to form a recess for the Communion Table, at the East end of the Nave, is surrounded by a beautifully carved Rail, recently executed by Messrs. Ollett and Kett, of Norwich;[1] as is also in part the Communion Table, a portion of it having been taken from the parclose in Chanticler's Chapel. The floor of the recess is of oak carpeted, the bordering of which is needlework; the part before the Screen laid with red and yellow encaustic tiles, enriched by a border and the emblems of the Four Evangelists in the centre.[2]

By the pier facing the Altar on the North East stands the Pulpit, which formerly belonged to the Broadway Chapel, Westminster, whence it was removed at the time that Chapel was taken down for the building of the Parish Church which now stands upon its site. This Pulpit, it is supposed, was carved by the celebrated Ver Bruggen.

The Reading Pew, which stands by the opposite pier to the South, is a well executed piece of Gothic tracery in oak, by Mr. S. Rice, of Watton, in this County. It is pierced in a manner corresponding with the design of the heads of the windows, having a capping of the Tudor flower, with a quatrefoil between each.

The area of the Nave to the West is occupied by the seats for the Children of the National Schools, continued in a line with those of

[1] This rail was presented to the Church by Mrs. Cockell and family in 1845, and bears the following inscription:—

"A tribute of affection and respect from his Widow and Family to the Memory of Wm. Stannard Cockell, Gent., who died December 8, in the year of our Lord 1841, aged 77 years."

[2] Tables of Slate for the Ten Commandments, with oak frames, carved by Kett, are in progress; and will be placed at the extremity of the Nave, on the North and South sides of the recess for the Communion Table.

the Aisles North and South. Near the second pier from the West stands the Font, designed and executed under the direction of T. Lucas, Esq., of Folkestone, Kent, who, during the time he was professionally engaged as Architect to the Norwich and Brandon Railway, resided at Attleborough, and kindly undertook the work. It is of an octagonal form, having a quatrefoil sunk on each panel, surrounded by hollow mouldings. Upon the corresponding sides of the shaft on which it stands, there are also narrow panels of two lights running nearly their whole length, with trefoil heads on each face. The whole stands upon a broad projecting plinth, which forms a step. Upon the base of the shaft is the following inscription:

"The Gift of the Rev^{d} William Weller Poley, M.A., 1845."

With the exception of the Churchwardens' and two other seats, the Nave is occupied by Free-Sittings for the Poor.

MORTIMER'S CHAPEL.

Passing through the Pointed Arch in the Eastern extremity of the South Aisle, you enter Mortimer's Chapel, which was originally a Transept turning transversely to the South, as did Chanticler's to the North, at their point of intersection with the Nave, or Chancel; or, more accurately speaking, of the Parish Church and College Chapel. It is, however, considerably longer than Chanticler's Chapel, and extending many feet southward of the wall of the old Church, with the Aisle of which it was connected on the East by a broad obtuse-angled Arch, standing upon round clustered pillars, with octangular heads, which still remain, the opening being now built up, with a window of four lights in the centre, headed with imperfect perpendicular tracery. Beyond this, still further to the South, is a small door opening into the Churchyard under a Tudor Arch. Originally there was a window above, the remains of which have been recently removed. On the South side of the Chapel, Eastward, there

is a Piscina, under an ogee canopy,[1] the basin of which is a quatrefoil; and there is a small opening above it through the jamb on the East side of the window. The Chapel has a flat pitched roof open to the rafters, and of a very plain character. In the centre of the recess, formed by the Arch of the Tower, as in Chanticler's Chapel, is the Archdeacon's seat, raised above the floor, with a desk before it; facing which, in the centre of the South side, is a decorated window, more lofty than those in the Aisles of the Church. It is of three lights, with cinquefoil heads, under ogee mouldings. At the level with the spring of the arch, the mullions diverge outwardly into curved lines, struck from the same radius as the outer arch till they fall into it, and form over each of the side lights a narrow lancet heading occupied by three Cusps. In the space over the centre light, which, in consequence of the receding of the mullions from the perpendicular outwardly, is increased, there is flowing leaf-like tracery of a light and elegant appearance.

Into this Chapel has been recently removed from the North Aisle an Alms-Box of curious construction. It is cut out of a solid piece of timber, which is let perpendicularly into the middle point of another, placed horizontally, so as to form a rest or base for it, projecting about two feet on each side of it. The piece which contains the Box is strongly bound and edged with iron; and *studded with small pebbles*, from half an inch to an inch distant from each other. The lid is of iron, and made secure by three jointed bands passing over it with eylet holes for the eyes for padlocks on the sides; a fourth lock is let into the wood, and fastened with a hasp beneath them. These are for the Rector and the three Churchwardens.[2]

[1] See Vignette, page 42, and Plate vii. fig. a.

[2] See Vignette, page 157, and Appendix, No. VIII.

THE TOWER.

The entrance into the Tower is beneath the Eastern Arch, which was formerly the principal entrance into the Nave of the original Church, afterwards the College Chapel.

The *ground-floor* of the Tower is at present the *Belfry*. Of the four Arches upon which it is raised, three have been already described as being within the Church. In the centre of the fourth (upon the East) there is a window of four lights, the walling round which is constructed of the materials of the old Church, roughly put together, and placed between the outer pillars, leaving the other two on each side visible in the chamber. The approach to the room between the Belfry and the Bell-chamber is by a ladder. This room is surrounded by small Norman Arches standing upon columns, with their Capitals and Bases of the same style of Architecture. There are three on each side, separated from each other by a wall, partly rubble and partly ashlar. Behind these arches a narrow gallery runs round the Tower, which, on the East and on the South sides, has been bricked up to strengthen the fabric.

The Second Story, or Bell-chamber, like the one beneath, is surrounded by an arcade of three openings on each side, supported by piers having small attached pillars with capitals. (*See plate* x.) Over each arch is a zig-zagged Archivolt, projecting beyond the face of the wall about three-quarters of an inch. In this chamber are Six Bells, upon which are the following inscriptions:

First Bell.

Robert Gurney
Did me run.
1671. (Round the crown of the bell.)

Second Bell.

J. Taylor, T. Oddin, C. W.
C. Newman made me 1702. (Round the crown.)

Third Bell.

It Joyeth me much
To goe to God's Church, 1617. (Round the crown.)

Marketsteed	Churchsteed	
„ Reader	„ Bame	
„ Burton	„ Sporle	
„ Oklie	„ Raindls	
„ Hooke	„ Gil Green.	(On the waist.)

Fourth Bell.

Doe not there slacke the
To repent the. 1617. (Round the crown.)

Havercrost	Burgh	
„ Pilgrim	Chamberlane	
„ Thayne	Osborne	
„ Nobbes	Tayne	
„ Stallam	Howe	(On the waist.)

Fifth Bell.[1]

I.B. Anno Domini, 1281. (Round the crown.)

Sixth Bell.

Cast by the Subscription of some of the most
liberal Inhabitants of this Parish, 1825.
F. Francklin, Rector. (Round the crown.)

Upon this Tower there was formerly a Spire, which fell in the beginning of the last, or close of the preceding century.[2] It is said to have been one of the loftiest in the County.

[1] This is known by the name of the old Saxon bell, and is much longer in the waist than any of the others.

[2] Mr. James Blanchard, who died in the year 1794, between 70 and 80 years of age, informed Mr. Wm. Muskett, of this town, that he had heard his mother speak of this Spire, and relate the following circumstance respecting its fall. Some persons on their way from Wymondham to Attleborough, early in the morning, saw the Spire after they had

EXTERIOR OF THE CHURCH.

The Church is built of Black Flint with stone quoins and dressings. The walls of the aisles and clerestory are crowned with a plain stone parapet, upon a moulded tablet, in which gurgoyles of grotesque design are inserted over the buttresses. Gurgoyles are also inserted in the bottom moulding of the parapet of clerestory.

The label mouldings over the Aisle and West end windows are continued to the buttresses, where they finish blunt against the same, and form a string-course round the building, intercepted by the buttresses. The labels of the Clerestory windows terminate at the spring of the arches; those of the North side with heads, and on the South side with the common returns. The Buttresses are faced with stone. Those of the Aisles and Mortimer's Chapel are of two stages, with plain slopes or set-offs, and moulded nosings, the upper ones dying into the wall a little above the level of the apex of the window labels. The two buttresses at the West end of the Nave are of five stages, and die into the parapet immediately under the coping of the gable. Those of Chanticler's Chapel are of three stages, and there is one very large, set diagonally against the South East corner of the Tower, of five stages.

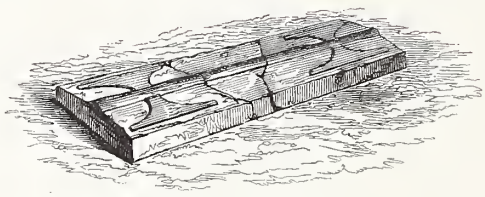
The Western doorway (*see plate* vi.) consists of deep and bold mouldings of mixed Decorated and Perpendicular character, otherwise marked *Transition*, running down uninterruptedly from the point of the arch to the base table, with a dripstone terminating a little above the springing of the arch, either originally furnished with a carving, or left as a provision for one. Outside, immediately

left their homes, but while passing over the common, it suddenly disappeared, which at first made them suppose that they had taken the wrong road, there being at that period no direct one, but on their arrival they heard of the accident. A fortunate circumstance attended it:—A person whose business it was to wind up the clock was prevented doing so as early as he intended. It is also said that the man whose duty it was to toll the bell at five o'clock, lay in bed too late to be there at the usual time.

under the window-sills, is a bold moulded string-course, varied in height to suit the windows and doors, and finishing blunt against the buttresses, in the same manner as that at the springing of the heads of the window openings.

Between the top and bottom of the plinths, which surround the Church at the base, excepting on that part of the East end at which it was originally connected with the College Chantry, there is blank panel work of faced flint and stone alternately.

Architectural remarks upon this building will be found with the plates, in Appendix No. VI.



APPENDIX.

No. I.

PEDIGREES OF FOUNDERS AND PATRONS.

ALBINI.

Gules, a lion rampant, or.

ROGER DE ALBINI. = Amicia de Mowbray. She, as well as her husband and their descendants, was a great benefactor to the alien Priory of Boxgrove, Sussex. *Mon. Angl.*, vol. i. p. 592.

William de Albini accompanied William the Conqueror from Normandy, who gave him (together with Wymondham, Snetsham, and Kenninghall) Buckingham Castle and Manor, with its two parts, the Plashes, (one in Besthorpe, the other in Attleburgh, to which belonged the advowson of the Greater Rectory,* or, as it was otherwise called, "of the two parts,") † to be held by the service of Butler to the kings of England at their coronation, whence he was styled "*Pincerna Regis.*" He founded Wymondham Abbey, and was buried there, before the high altar. (See *Memorials*, p. 16.) = Maud, dau. of Roger Bigod, Earl of Norfolk. She was buried at Wymondham before 1135.

* It was likewise called Hamon's portion, from Hamon de Warren, who was rector of it at its taxation, when Norwich Doomsday-Book was compiled, at which time Sir Robert de Tateshale was its patron.

† The advowson of the Lesser Rectory, or "of the third part," contained all "the other Attleburgh," or the whole of that part where the church and town stand, and belonged to Attleburgh Mortimers.

William de Albini, 1st Earl of Arundel. He was called "William with the Strong Hand," because, among other valiant exploits, he slew a fierce lion. He founded the Abbey at Buckenham, and built the Castle there, also the Chapel of St. Thomas, in Wymondham. In conjunction with his wife Adeliza, he founded the Priory of Pynham, died at Waverley, 12th Oct. 1176, and was buried at Wymondham. = Queen Adeliza, (relict of Henry I., whom she married 29th Jan. 1121, and he died 1st Dec. 1135,) dau. of Godfrey of Lorraine, Duke of Brabant. She died 1151.

William de Albini, son and heir, 2nd Earl of Arundel. At the Council of Northbampton, in 1177, he received the investiture of the Earldom of Sussex. = Maud, dau. and heir of James de St. Hilary, and relict of Roger, Earl of Clare.

2. Reyner, } witnesses to
3. Henry, } their nephew the Earl of Albini's grant of Offham, to Hugh Esturmi. (*MS. Lansdowne.*)
4. Godfrey; witnessed his father's confirmation deed to Wymondham.

1. Alice, married John, Earl of Eu.

Oliva. Agatha. Both buried at Boxgrove.

William de Albini, son and heir, 3rd Earl of Arundel, died at Camel, near Rome, 1221, and was buried at Wymondham. = Mabel, dau. of Hugh Kevilioc, and sister and coheir of Ranulph, (Blundeville,) Earls of Chester.

Alan.

Godfrey; witnessed his father's grant to the Priory of Buckenham.

William de Albini, son and heir, 4th Earl of Arundel, signs himself "son to the *third Earl of Sussex*," and is styled by Hen. III. Willelmus Comes Sussex *quartus*. He was scarcely of age when his father died; and dying without issue in 1224, was succeeded by his brother Hugh, then about nine years of age.

Hugh de Albini, 5th & last Earl of Arundel of his name. In 1242 he attended the King, Henry III., in his expedition to Guienne, & returned to England before the end of the year, and on the 7th of May following, 1243, died in the flower of his youth, without issue. He was buried at Wymondham. = Isabel, dau. of William, Earl of Warren and Surrey, died 1282; buried at Marham.

Mabel, eldest dau. = Robert de Tateshall, died 1248.

Isabel, 2nd dau., married John Fitzalan, who died 1240.
Nicola, married Roger de Somery.
Cicely, married Roger de Montalt.
Coletta, died unmarried.

TATESHALL.

Chequy, or and gules; a chief, ermine.

Eudo Brito came into England with William the Conqueror, and received from him, conjointly with Pinco, his sworn brother in arms, the lordship of Tateshall, with Thorpe Hamlets and Kirkeby Town, in Lincolnshire. Tateshall fell to Eudo, who made Buckenham Castle, in Norfolk, his capital seat.

Hugh Brito, his son, took the name of Tateshall, with the lordship thereof. He founded Kirkstead Abbey, Lincolnshire, in the year 1139. (*Mon. Angl.*, vol. i. p. 806.)

Robert de Tateshall, son of Hugh Brito, inherited in 1139, and confirmed his father's endowments. died 1161.

Philip de Tateshall = Elizabeth. (See *Mon. Angl.*, vol. i. p. 806.)

Sir Robert de Tateshall, son and heir. He was so great a benefactor to Buckenham Priory, that the Canons of that house put his arms into their common seal, with those of their founder. Among other things, he gave the church of St. Martin, in New Buckenham, and half an acre of land in Gunneby, called Munkwell, with the advowson of the church of Gunneby, for a yearly pittance. = Isold de Paunton.

Mabel, eldest dau. of William de Albini, 4th Earl, and sister of Hugh, 5th Earl of Arundel, died *ante* 27 Edw. III. = Sir Robert de Tateshall, son and heir, died 1248. He had the castle and manors of Buckenham, Wymondham, &c., with his wife, Mabel de Albini. He granted to the Canons of Buckenham Priory liberty of foldage for 200 sheep in Attleburgh, with free pasture for them there, and 53 acres of arable land in Buckenham, besides other gifts. = 2nd wife, a daughter of John de Grey.

Sir Robert de Tateshall, son and heir, inherited at 26 years of age. He stood firm to Henry III. in the Barons' wars, (see *Pedigree of Mortimer*,) and died seised of Buckenham Manor and Castle in 1272. He had two parts of Attleburgh advowson. Died 1 Edward I.

Sir Robert de Tateshall, son and heir, inherited at the age of 24 years, and died 1297. He had a market at Attleburgh every Thursday, belonging to his manor of Buckenham Hall, and Plassing Hall, in Besthorpe. = Joan, 2nd dau. and coheir of Ralph Fitzranulph, (Lord of Middleham, Yorkshire, who died 1269.) See *Collect. Topog.* vol. vii. p. 142.

Emma died *ante* 34 Edw. I. = Adam de Caily.

Joan living 34 Edward I. = Sir Robert (or Sir Simon) de Dryby, Knt.

Isabel living 34 Edward I. = Sir John de Orreby, Knt.

Sir Robert de Tateshall, son and heir, aged 24 years in 26 Edward I.; died 1302, 31 Edward I. = Eve, daughter of Robert de Tibetot, who married, 2ndly, John Cove.

Robert de Tateshall, son and heir, aged 15 in 31 Edward I., 1302, and died a minor, without issue, in 1316, leaving his inheritance to be divided between his three great-aunts or their heirs: 1. Emma, 2. Joan, 3. Isabel.

ORREBY.

Ermine, five chevronels, gules: on a canton of the second, a lion passant, or.

John de Orreby had with his wife the 8th part of Buckenham Manor, and the 8th part of the lands in Attleburgh—viz., 19 messuages &c. in Attleburgh, Buckenham, Besthorp, Ellingham, and Tibenham; summoned to Parliament, 2 to 4 Edward II., 1309-11; died 11 Edward II. = Isabel de Tateshall, 3rd dau. of Sir Robert de Tateshall, who died 1 Edward I.

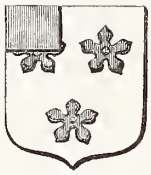
Philip de Orreby, son and heir. = Florence, dau. and heir of Sir John Delamere.

John de Orreby, son and heir, *Prob. æt.* 14 Edward III.; died 1352. = Margaret St. Pierre, died 27 Edward III., 1353. (Esch.)

Sir Henry Percy, 1st husband, died 1367. = Joan de Orreby, dau. and heir = 2nd husband, Sir Constantine Clifton.

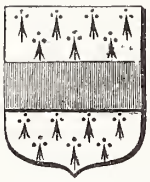
Mary Percy, dau. and heir, died before her mother, without issue, 18 Richard II. = Sir John Roos, of Hamlake, Knt.

DRYBY.



Argent, three cinquefoils and a canton, gules.

Sir Robert de Dryby had by his wife the 8th part of Buckenham manor . . . the rent of Two Spar, or Sparrow Hawks, in Old and New Buekenham, Attleburgh, and Ellingham, and a 3rd part of the hundred of Shropham. = Joan de Tateshall, 2nd dau. of Sir Robert de Tateshall.



Ermine, a fess, gules.

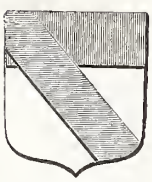
Sir William Bernak, of Hethersett, Knt., died 6th April, 1339, (and was buried at Hethersett,) seised of the third parts of Wymondham and Buekenham manors, and the third part of Plassinghall, or Plassets, in Attleburgh and Besthorpe. = Alice de Dryby, dau. and sole heir. She died 12th April, 1341, and was buried at Hethersett. She enfeoffed Hugh Bernak, Clerk, with Plassinghall, in Attleburgh and Besthorpe, and other manors. Hugh died in 1340, when it went to John Bernak.

Sir John Bernak, son and heir, died 20 Edward III., 1345-6. = Joan, dau. of John, and sister and coheir of Robert Marmion.

John de Bernak, eldest son aged 3, 20 Edw. III., died a minor, without issue, before his brother.

William Bernak, 2nd son and heir, died 17th Dec., 34 Edw. III., 1359.

Maud Bernak, sister and heir, died 10th April, 1419. = Sir Ralf de Cromwell, Lord of Tateshall; did homage for his wife's lands, 35 Edward III., died 27th Aug., 22 Rich. II., 1399.



Argent, a chief, gules, over all a bend, azure.

Ralf de Cromwell, born 1361, died in his father's lifetime. = Elizabeth.

Hawise = Thomas, Lord Bardolph, slain at Bentham Moor, 9 Hen. IV.

Maud = Sir William Fitz William, of Elmley and Sprotsborough, who died 21 Rich. II.

Elizabeth, born 1362, died 17 Rich. II. = 1st, Sir John Clifton, Knt., and 2ndly, Sir Edward Bensted.

And they inherited the whole estate—viz. Plasset, or Plassinghall Manor, which is a member of Buckenham Manor, Buckenham, the fourth part of Lyn Tolbooth, the advowson of Attleburgh, manors of Hethersett, &c.

Ralf de Cromwell, afterwards Lord Cromwell, Lord Treasurer of England, died, without issue, 1454-5, and was buried at Tateshall. He was summoned to Parliament in 1431, constituted Chamberlain of the Household, and Chamberlain of the Exchequer. He had two turns in Attleburgh advowson, (Sir John Clifton, Knt., having the 3rd, in right of Margaret, his mother,) which he granted to Sir John de Radcliffe, Knt., and Thomas, his son, and his heirs, together with the manor of Plassets in Attleburgh, which was now separated from Plassets in Besthorpe, and so it became joined to Mortimer's Manor, with which it now remains, the third turn in the advowson of the two parts being joined before 1516. Upon the death of Lady Willoughby, in 1497, his three aunts became his heirs. = Margaret, dau. of John, and sister and coheir of William, Lord Deincourt; she died 15th Sept. 1554.

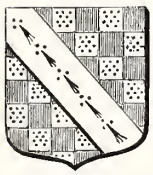
Maud, only daughter, died 33 Henry VI. = Sir Richard Stanhope.

Henry Stanhope, died *s. p.* 31 Hen. VI.

Maud, died 1497, when the aunts of Ralf, Lord Cromwell, became her heirs. (See additions to *Dugdale, Collect. Topog. et Genealogica*, vol. vii. p. 151.) = 1st, Robert, Lord Willoughby; 2nd, Sir Thomas Neville; 3rd, Sir Gervase Clifton, but had no issue by either.

Joan, who, on the death of her 1st husband, Humphrey Bourchier, remarried Sir Robert Radclyffe, but died *s. p.* = Humphrey Bourchier, a younger son of the Earl of Essex, and nephew to King Edw. IV.; summoned to Parliament as Baron Bourchier de Cromwell, died *s. p.*

CAILY.



Chequy, or and gules; a bend, ermine.

Thomas de Caily had livery of his mother's inheritance in 1306, when he had Buckenham Castle . . . . the 4th part of all lands in Attleburgh, of which, together with other property, he died seised in the year 1316, leaving Adam, son of Sir Roger de Clifton, his cousin and heir.

Margaret, only sister. = Sir Roger Clifton.

Adam Clifton, inherited the property of his uncle at the age of 9 years, died 41 Edw. III. = Eleanor, dau. of Sir Robert Mortimer, of Attleburgh, Knt., who died 1366.

Constantine Clifton, died before his father. = Katherine, dau. of Sir William de-la-Pole.

Sir Adam de Clifton, died 1411.

Sir John Clifton, summoned to Parliament from 1375 to 1388, when he died at Rhodes, 12 Rich. II. = Elizabeth, one of the coheirs of Ralf, Lord Cromwell, by which match that part of Buckenham, which she had for her share, was reunited. = 2nd husband, Sir Edward Bensted.

Sir Robert Clifton, sheriff of Norfolk in 1412, died 1442, and was buried at Buckenham Priory. = Alice —, died 1455, buried in Buckenham Priory.

Constantine Clifton, Esq., son and heir, summoned to Parliament 1393, and the next year, but not afterwards; died 19 Rich. II., 1396. = Margaret, dau. of Robert Howard, of East Winch, died 25th March, 1434, buried at Blackfriars, Norwich.

Thomas Clifton, Esq., son and heir, died 1452. = Joan —, alive in 1462.

Sir John Clifton, son and heir, died 1447, 26 Hen. VI., and was buried at Wymondham. = Joan, dau. and coheir of Sir Edmund de Thorpe, Knt., the younger, of Ashwell Thorp, & widow of Sir Robert Echingham.

Elizabeth = Sir John Knevet, Knt.

Sir Robert Clifton, Knt., son and heir, died without issue male in 1490, and his estate went to Sir William Knevet, Knt., son of Sir John, and grandson of Sir John Knevet, who married Elizabeth, sole heir, and at length heiress, to Sir John Clifton, the last male of the elder branch.

Margaret Clifton, only child, who died before her father, without issue; she was buried at Wymondham. The whole estate reverted to Elizabeth, aunt to the said Margaret, who married Sir John Knevet, Knt. = Sir Andrew Ogard, of Buckenham Castle, who died 1454, and was buried at Wymondham. His second wife was Alice, whose second husband was Sir Hugh Cokessey, of Cokessey, co. Worcester.

FITZWILLIAM.

Lozengy, argent and gules.

Sir William Fitz William, Lord of Elmley and Sprotsburgh, Yorkshire, died 21 Rich. II. = Maud, dau. of Ralf, Lord Cromwell. She had a third part of Buckenham Manor.

Sir John Fitz William, son and heir, aged 21 at his father's death; died 6 Hen. V. = Eleanor, dau. of Sir Henry Green, of Drayton, co. Northampton.

John Fitz William, of Elmley, died 9 Hen. V., at Rouen; buried at Sprotsburgh. = Margaret, dau. of Thomas Clavel, of Aldwark, co. York; re-married to Sir William Gascoigne.

William Fitz William, of Elmley, aged 5 at his father's death; died 14 Edward IV. = Elizabeth, dau. of Sir Thomas Chaworth.

Sir William Fitz William, died 9 Hen. VII.; buried at Sprotsburgh. = Elizabeth, dau. of Sir John Conyers, of Stockton, co. of Durham, Knt.

John Fitz William, Esq., son and heir, died before his father, 5 Henry VII., 1487; buried at Sprotsburgh. =	Elizabeth, dau. of Richard Fitz William, of Aldwark; re-married Sir Thomas Wortley.	Richard and William, died *s. p.*	Margaret =	Thomas Suthill, of Suthill, co. York.	Dorothy =	Sir William Copley, of Copley, co. York.

William Fitz William, of Elmley, Esq.,* aged 13, 19 Henry VII., died 30th Sept. 1516, without issue, leaving his two aunts his heirs: Margaret, married to Thomas Suthill, and Dorothy, married to Sir William Copley, Knt., by whom she had Philip Copley; but as the chief, if not all, of this part of Buckenham Manor was united to the other by different purchases, it is needless to trace their descendants any further, the whole being eventually united in the Knevets. = Margaret, dau. of Sir Robert Broughton.

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* Blomefield notices another William Fitz William, Esq., who died in 1511, seised (*inter alia*) of a moiety of Plassinghall, in Besthorpe and Attleburgh, held of Edmund, son and heir of Thomas Knevet, Knt., by the rent of one pair of gilt spurs a year.

KNEVET.

Argent, a plain bend within a bordure engrailed, sable.

Sir John Knevet, Knt., Lord Chancellor in 1371, under Edward III. = Eleanor, dau. and heir of Sir Ralph Basset, of Weldon.

John Knevet, Esq. = Joan, dau. and coheir of Sir John Botetourt, of Mendlesham, in Suffolk.

Sir John Knevet, Knt., held the Castle and Manors of Old and New Buckenham &c. in 1461. = Elizabeth, dau. of Constantine Clifton, and sister, and at length heir, of Sir John Clifton, Knt.

John Knevet, son and heir of Buckenham Castle. = Alice, dau. and heir of William Lynne, of the county of Norfolk.

Sir William Knevet, of Buckenham Castle, Knt., born 1440, attainted in 1483, as Sir William Knevet, con-juror with the Earl of Richmond and Oxford in the Parliament summoned the 25th January, 1 Richard III., as partakers with Henry, Earl of Richmond, afterwards Henry VII. In 1491 he was found to be cousin and heir to Sir Robert Clifton, Knt., being then 51 years old. = 1st, Alice, dau. of John Grey, brother of Reginald, Lord Grey of Ruthyn, & widow of Nicholas Gibson, sheriff of London. She died 4th April, 1474. = 2nd, Joan, dau. of Humphrey Stafford, Duke of Buckingham; was living in Richard III.'s time, called Lady Beaumont. = 3rd, Joan, dau. of Thomas Courtney, relict of Sir Roger Clifford, Knt., one of the sisters and coheirs of Thos. Courtney, Earl of Devon, by whom he had no issue.

Edmund Knevet, son and heir, was unfortunately drowned in Britain Bay, in the Regent of England, when that ship was burnt in a sea-fight, but left several sons. = Eleanor, dau. of Sir William, and sister of Sir James Tirrell, of Gipping, in Suffolk, Knt.

Sir Thomas Knevet, of Buckenham Castle, Knt., eldest son; Standard-Bearer and Master of the Horse to King Hen. VIII. He got a grant of the Priory at its dissolution, with its appurtenances, in Old and New Buckenham—viz., St. Andrew's and All Saints' Churches, the Priory Manor, &c., which continued in the family till Sir Philip Knevet sold them. He was slain in a sea-battle against the French, 10th August, 4 Hen. VIII. = Muriel, dau. of Thomas Howard, Duke of Norfolk, relict of John Grey, Viscount Lisle.

Edmund Knevet, 2nd son, Sergeant Porter to King Henry VIII. = Jane, dau. and coheir of John Bourchier, the last Lord Berners, from whom descended the Knyvetts of Ashwell-Thorpe, now represented by Henry Wilson, Lord Berners.

Other issue.

Sir Edmund Knevet, of Buckenham Castle, eldest son. = Joan, dau. of Sir John Shelton, of Shelton, in Norfolk; remarried to Christopher Coote, buried at New Buckenham, 2nd June, 1568. *Par. Reg.*

Ferdinand, 2nd son.

Sir Henry Knevet, 3rd son, settled at Charlton, Wilts. = Issue.

Anthony, 4th son.

Sir Thomas Knevet, of Buckenham Castle, died 22nd Sept. 1569, and buried at New Buckenham. Gave (*inter alia*) to his two brothers, Henry and Anthony, his ewe course in Attleburgh. His will is dated 8th Sept. 1569. = Katherine, dau. of Edward Stanley, Earl of Derby; died before her husband, and buried at New Buckenham, 22nd June, 1568.

Henry. Antony. Edmund.

a

KNEVET—(*continued.*)

a

Sir Thomas Knevet, eldest son, baptized 21st Jan. 1565; succeeded at the age of 3 yrs. 10 ms. & 2 wks.; died 26th Sept. 1594. = Catherine, dau. of Sir Thomas Lovell, of East Herling, buried at New Buckenham, 28th June, 1610.—2nd husband, Edward Spring.—3rd husband, George Downe, of Little Melton, by whom she had issue.

John, baptized 2nd June, 1568.

Henry Knevet.

Sir Philip Knevet, of Buckenham Castle, son and heir; succeeded at the age of 11 years, 4 months, and 22 days; created Baronet 22nd May, 1611. Sold the Manors and Priory of Old and New Buckenham, Tateshalls, &c., and the tithes of all the premises in Buckenham, to Hugh Audley, for 18,508*l.* 10*s.*, by deed dated 25th June, 1649. Sheriff of Norfolk in 1650. Had issue four sons and two daughters. = Katherine, dau. and heir of Charles Ford, of Butley, co. Suffolk.

Note. Blomefield calls Sir Philip Knevet son and heir of Sir Thomas; but by his extract from Parochial Register, (see his History of Norfolk, p. 404,) it appears that there was a Sir Thomas Knevet, Knt., buried 26th July, 1595, who was probably the elder brother of Sir Philip, but died the year after his father, leaving the title to his brother, Sir Philip.

MORTIMER.

The Manor of Attleburgh Mortimers contained the 3rd part of Attlehurgh, or the whole of that part where the present church and town stand, called "The other Attlehurgh," and accordingly a 3rd part of the advowson always belonged to it, till the rectories of Attleburgh, Major and Minor, were consolidated, in the year 1755. It came to the Mortimers very early, if not in the time of the Conqueror, with whom that family came into England from Normandy.

The first occurrence of the name in these parts is in a deed of gift, by which William, the first Earl of Surrey, (who died in 1089,) gave the church of Acra, and several others, to the Monks of the Cluniac Priory, of Castle Acre, to which *Robert de Mortuo-mare* was an attesting witness. (See *Memorials*, p. 45.)

Or, semée de lis, sable.

Sir William de Mortuomari, or Mortimer, of Attlehurc, Knt., whose effigies, riding full speed on horseback, with his drawn sword in one hand and his shield of arms in the other, is appendant to an original deed of his in the Cotton Library, without date, since burnt. (See *Blomefield*, vol. i. p. 506.)

The next of the name is—

Sir Robert Mortimer, in the time of Henry II. Excommunicated for contumacy, 1181. (*Somner's Antiq. of Canterbury.* Also, *Blomefield*, vol. i. p. 507.) =

Sir William Mortimer, son and heir. =

Sir Robert Mortimer, son and heir, was against King John in the Barons' wars, in 1205; died some time before 1230; Blomefield supposes about 1217. Being in arms with the rebellious Barons in 1215, he forfeited his lands in Lincolnshire. = ——, who survived her husband, and married, 2ndly, William de Stutville, for which she had pardon in 1230, for having done so without the king's licence.

Sir William Mortimer, son, who joined his father in the Barons' wars against King John. He had a charter for free warren in his manors of Attlehurgh, Bernham, &c. =

Sir Robert de Mortimer, son and heir, lived in the year 1263, and sent a servant to Sir Robert de Tateshall, when besieged in Buckenham Castle by Sir Henry Hastyngs, who sided with the Barons against Henry III., and went, in consequence, and hurnt Sir Robert's houses and stock. Whether he himself was then killed is uncertain, hut he died the same year. =

William de Mortimer, son and heir, was in the custody of the Earl Warren, heing always, as well as his father, attached to the King's side. He was summoned to attend his service among his Judges and Council. In 1285 he had the King's business and liberty of free warren, assize of bread and ale, view of frankpledge and weyf, allowed him in this manor. In 1293, 1st September, he had command to attend King Edward into Gascoign, with horse and arms, to assist him against the French. In 1296 he was summoned to Parliament, among the Barons of the realm, in which year, heing again in France with the Earl of Lincoln, to relieve Bellagard, then besieged by the Earl of Arras, he was taken prisoner to Paris, where he died, on Tuesday, 12th November, 1297, being then called William de Mortimer, of Kingstone. He was Lord of the Manor here (Attlehurgh), *founded the Chapel of the Holy Cross, called Mortimer's Chapel, being the south transept, now standing, afterwards re-dedicated to St. Mary, in which he was buried.* By his will, dated 1295, it appears that Robert de Bauns, Rector of Scoulton, Jeffrey Fitz-Walter, parson of the 3rd part of Attleburgh, and Richard de Helmingham, parson of Bykereston, or Bixton, were his executors. He held the manors of Bernham, Scoulton, and Attlehurgh, of the Earl Warren, at six fees, and had a capital manor-house, and 243 acres of land, adjoining a wood of 469 acres, a windmill, 43*l.* yearly rents, hesides another messuage and lands, held of Sir Rohert de Tateshall, by the payment of two sparhawks a year. = Alice —, who survived him.

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MORTIMER—(*continued.*)

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Constantine Mortimer, son and heir, succeeded at the age of 16 years. The King seized him as his ward, but, in 1298, John, Earl Warren, sued the King for his wardship, which belonged to him in right of the Manor of Attleburgh, which he held of him, and which was unjustly seized by the escheator, while the Earl was in the King's service in Scotland. In 1307 he was one of the great men in the retinue of John de Warren, who was then with the King of France, at his interview and marriage with Isabel, dau. of Philip, King of France. In 1309 he held his manors and lands in Attleburgh, Ellingham, and Bernham Parva, of the Earl Warren, at one fee. In 1310 he had a charter for a yearly fair at his manor of Attleburgh, on himself and wife for life. In 1329, upon the death of Thomas de Cailly, he had the custody of Buckenham Castle. He died 12th November, 1334, and was buried in Mortimer's Chapel. = 1st, Katherine. = 2nd, Sibil, died 9th September, 1334.

Sir Constantine Mortimer, Knt., son and heir, Steward of the Household to Eleanor, Countess Gueldres, in 1335. In 1337 he had a charter for free warren in all his lordships and land in Attleburgh, Besthorpe, Scoulton, Ellingham, Parva, Rockland-Toft, Catesteen ... Bukenham, Parva, Corston, &c. In 1341 he was summoned to Parliament among the Barons, but never after. In the same year he was in the expedition made by the King into France, one of the retinue of Ralph, Lord Stafford, and again in the expedition in the year 1344. In 1349 he had the King's licence to travel to Rome. In 1351, an invasion being then threatened by the French, he was joined in commission with John D'Engaine, for arraying all men that had able bodies and sufficient estates in Cambridge and Huntingdon shires. He died in 1354, leaving no issue, and his brother his sole heir. = Agnes.

Sir Robert de Mortimer, sole heir, both of his elder brother, Sir Constantine, and of his father. *Founded the College or Chantry of the Holy Cross in Attleburgh, & was buried there in* 1387. = 1st wife, Margery Fastolf, died 1341. = 2nd wife, Margery —, who survived him, and was alive in 1388.

Sir Thomas Mortimer, eldest son, died before his father, Sir Robert Mortimer, beyond sea. = Mary, dau. of Nicholas Park, Esq., widow of Farwell; 2ndly, of John Fastolf, by whom she was mother to the great Sir John Fastolf. She was buried in the chapel of the Holy Cross, Attleburgh, by Sir T. Mortimer. Died 1406.

Constantine Mortimer, youngest son, was Lord of the Manors of Great Ellingham, Bernham, Bekerston, and Corston, in Norfolk, and had free warren allowed him of all of them in 1405.

Sibilla Mortimer; had at her marriage, as settlement, part of the manor of Mortimers, now made a separate manor, for which reason she had nothing more at her grandfather's death. = Sir Ralph Bigot, of Stockton. — 2nd husband, Henry Pakenham. — 3rd husband, Thomas Manning, to whom she gave all her estate. He afterwards married a dau. of Sir Thomas Jenny.

Cicely Mortimer, 2nd dau. = Sir John Herling, Knt. — 2nd husband, John Radcliff, of Attleburgh, Esq., married 1411.

Margery Mortimer, 3rd dau. = Sir John Fitz-Ralf, of Great Ellingham, Knt.

RADCLIFFE.

Argent, a bend engrailed, sable.

James Radcliff, Esq., of Radcliffe Tower, anno 6 Richard II. = Margaret, dau. of Sir John Tempest, Knt.

John Radcliff, of Attleburgh, Esq., a brave champion, who received of Henry V., in the first year of his reign, an annuity of 40 marks, to him and his wife Cicely, to serve no one but himself in war during life, and a further annuity of 25 marks, to enable him the better to perform his service, from which time he constantly attended the King in all his wars. He was knighted by Henry V., upon his landing at (*Quies de Caux*) Kideaux; was at the siege and surrender of Harflue. In 1415 he was at the battle of Agincourt, where he behaved so gallantly that he was made the King's Receiver in his city and dominion of Vernevil. In 1417 he was at the taking of the Castle of Tonque, the city of Caen, the Castle of Courcie, the city of Sees, the town of Falcis, and the great siege of Roan. For his services he was made Governor of the Castle of Fronsak, in Aquitain, and had 1000 marks per annum for the guard thereof. He was elected Knight of the Garter by his Royal Master in 1426, and dying before St. George's Feast following, was buried in the choir of Attleburgh church. = Cicely Mortimer, 2nd dau. of Sir Thos. Mortimer & Mary Park, and relict of Sir John de Hirling. She was married to John Radcliff in 1411.

Sir John Radcliff, son and heir, inherited his father's courage and estates; was, upon his death, made Governor of Fronsak Castle, and that of Burdeaux, in Gascoign. In the first year of Henry VI. he was retained to serve as Seneschal of the Duchy of Aquitain, with a salary of 4 marks a day, and 20 a piece per annum for his 200 archers. In 1425 he was elected one of the Knights of the Garter; soon after which he was again retained to serve the King in the French wars. In the 13th of Henry VI. he was sent to Arras, to treat with the Dauphin of France, and the year following was Lieutenant of Calais, when the Duke of Burgundy besieged it for three weeks; but he lived not long after, for having exercised himself in arms 28 years, he died in the 16th year of this King's reign, and was buried by his ancestors in the choir of Attleburgh church. Some say he died in the 19th year of this King's reign, but whether the 16th or 19th, all agree that he died seised of Attleburgh, Mortimers, Newnham, and Foxton, in Cambridgeshire, &c. = Katherine, dau. & coheir of Sir Edward Burnell, Knt., and relict of Sir John Ferrers, Knt., died in 1452, and buried at Attleburgh.

Sir John Radcliffe, son and heir. In 1440 he obtained pardon for entering upon his lands without licence. He sided with Edward IV. against Henry VI., and having to keep Ferrybridge, which Lord Clifford resolved to gain by surprise, he is generally said to have been slain there, on Saturday before Palm Sunday, 29th March, 1461, as he rose from his bed unarmed, with a pole-axe only in his hand, in order to appease the fray, as he thought, among his own men. The title of Fitz-Walter was attributed to him in right of his wife: a jury, in 1476, found that he died 6th April, 1461, so that the fact probably was, that he was not actually slain in battle, but died of his wounds a few days after. = Elizabeth, dau., and at length heir, of Walter, Lord Fitz-Walter; married in 1444, when she proved her age. Her sister Anne, married to Thos. Ratcliffe, brother to her husband, died without issue. She remarried John, Lord Dinham, K.G., who died 1501.

John Radcliffe, son and heir, being nine years old at the death of his father; the King made him ward to his mother, Elizabeth, who then dwelt at Attleburgh. In 1485, 1st of Henry VII., he was summoned to Parliament as Lord Fitz-Walter, and continued to be summoned till his attainder, in the 11th year of that reign. Jointly with Sir Reginald Bray, he exercised the office of Chief Justice of all the Forests beyond Trent, being at that time Steward of the King's Household. In 1486 he was associated with Jasper, Duke of Bedford, and others, to exercise the office of High Steward of England, at the Queen's coronation; but, in 1493, he, Sir Thomas Thawyts, Sir Robert Radcliffe, and Sir Simon Mundiford, were attainted of treason, for which the two last were beheaded, but Lord Fitz-Walter, being pardoned as to life, was sent to Calais, there to be kept in hold, but, endeavouring to escape from thence, he was beheaded in 1495, and so his estates were forfeited to the Crown. = 1st wife, Anne, dau. of Sir Richard Weatherell, of Calais.

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RADCLIFFE—(*continued.*)

Robert Radcliffe, son and heir; was in so great favour with the King, that on the 3rd November, 1505, he was restored in blood and estate by letters patent. At the coronation of Henry VIII. he was made Knight of the Bath, having obtained an Act of Parliament to revoke his father's attainder, after which he became one of the most remarkable men of that age. In 1511, he was summoned to Parliament as Lord Fitz-Walter. In 1512 he attended the King in his expedition to Therovene, in Tournay. In 1522 he led the van of the King's army, sent into France under the command of the Earl of Surrey, in which, and other employments, he merited so well, that he was made Knight of the Garter, and afterwards, on 16th June, 1525, Viscount Fitz-Walter, and on 8th December, 1529, Earl of Sussex. He was one of the Peers that presented articles to the King against Cardinal Wolsey, and one of the nobles that represented the declaration sent to Pope Clement VII., that unless he complied, and permitted the King to be divorced from Queen Catherine, his supremacy would not long be acknowledged in England. He obtained a special patent to himself and his heirs, to exercise the office of Server, at dinner-time, at the coronation of all the future Kings and Queens of this realm, and was afterwards made Lord High Chamberlain of England for life. In 1541 he obtained a grant of the site of the Abbey of Clive, in Somersetshire, with the revenues belonging to it, and also of the College or Chantry of Attleburgh, in Norfolk, with all the revenues. He died the 23rd of Nov., in the year following, at Chelsea, and was buried in St. Lawrence Pountney Church, in London, but some years after his body was removed, and buried at Boreham, by his son and grandson.

= 1st wife, Elizabeth, dau. of Hen. Stafford, Duke of Buckingham.

= 2nd wife, Lady Margaret, dau. of Thomas, Earl of Derby.

= 3rd wife, Mary, dau. of Sir John Arundel, of Lanherne, Cornwall, Knt., re-married Henry Fitzalan, Earl of Arundel.

Henry Radcliffe, Earl of Sussex, Viscount and Baron Fitz-Walter, son and heir, by his 1st wife; made Knight of the Bath, at the coronation of Anne Bullen: 1st Edw. VI. commanded 1600 demi-launces into Scotland; had in the same year clause xxxvi. inserted in the Act for dissolving Chantries Collegiate to secure to him the enjoyment of the College and Chantry of Attleburgh, granted to his father by Henry VIII. By Queen Mary he was made Warden and Chief Justice of all the Forests south of the Trent, a Privy Councillor, and also Knight of the Garter; and before she yielded the supremacy to the See of Rome, she made him a grant of "liberty, licence, and pardon to wear his cappe, coyf, or night-cappe, or two of them, in her presence." By his will, dated 27th July, 1555, he bequeathed his body to be buried in the parish church of Attleburgh, but dying at Sir Henry Sidney's, in Cannon-row, Westminster, on Wednesday the 17th of February, in the year 1556, he was buried by his father and mother in Lawrence Pountney, London, and with them removed and buried by Thomas, his son, at Borcham, Essex, the said Thomas desiring, by his will, that it might be so.

= 1st wife, Elizabeth, dau. of Thomas Howard, Duke of Norfolk, died 18th September, 1534.

= 2nd wife, Anne, dau. of Sir Philip Calthorpe, divorced by Act of Parliament, living 1556.

Frances, only dau., born 1552, married Sir Thos. Mildmay, of Moulsham, co. Essex, Knt., who died 1608. She died 1602.

From whom descended Mildmay, Lord Fitzwalter.

Sir Humphrey Radclyffe, of Elvestow, co. Bedford, 2nd son.

Edward Radclyffe, 2nd son, but eventually heir, succeeded in 1629 as 6th Earl of Sussex and Viscount Fitz-Walter; died *s. p.* 1642.

Thomas, 3rd Earl, in 1557, sent, during his father's lifetime, by Queen Mary to the Emperor Charles V., to treat of a marriage between her and Prince Philip; afterwards into Spain, to Philip himself, for ratifying thereof; next year made Deputy of Ireland, and at his father's death Chief Justice of all the Forests south of the Trent, afterwards Knight of the Garter, and Captain of the Band of Gentlemen Pensioners. On the death of Mary, he was made Deputy of Ireland, by Queen Elizabeth; after that, sent to the Emperor Maximilian, with the Order of the Garter, and subsequently to the same Emperor, to treat of a marriage between the Queen and Charles, Duke of Austria. After that, employed against the Scots, where he acted with much bravery and success; and, on his return, was sworn one of the Privy Council. He died 9th June, 1583, aged 57, and was buried in a tomb set up in Boreham Church, whither he ordered the bodies of his grandfather, father, and mother, to be removed, and laid by his own corpse.

= 1st wife, Elizabeth, dau. of Thomas Wriothesley.

1. Henry, died young.
2. Robert, died young.

= 2nd wife, Frances, dau. of Sir William Sydney, died without issue. She had a great part of the estate during her widowhood, & was the founder of Frances - Sidney Sussex Coll., Cambridge. Was buried at Westminster, in St. Paul's Chapel, 15th April, 1589.

Henry, 2nd & youngest son, 4th Earl of Sussex, Knight of the Garter, and Governor of the Town and Isle of Portsmouth. Died 14th December, 1593, and was buried at Boreham.

= Honora, dau. and heiress of Anthony Pound, of Hampshire. Buried at Borcham.

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RADCLIFFE—(*continued.*)

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Robert, 5th Earl of Sussex, son and heir. In the 37th Elizabeth, sent into Scotland, to stand in her stead as godfather, to Prince Henry. In 1621, installed Knight of the Garter. He died in London, 22nd September, 1629, buried at Boreham. = Bridget, dau. of Sir Charles Morrison, of Cashiobury, Herts, Knt. = 2nd, Frances, dau. of Hercules Mewtas, of Ham, in Essex, Esq., who died 18th Oct. 1629. *Inq. p. m.*

Henry Radcliffe, Lord Fitz-Walter, died a young man, in his father's life-time, 30th Nov. 1621. = Jane, dau. of Sir Michael Stanhope, Knt.	Thomas Radcliffe, 2nd son, died in his father's life-time, *s. p.* before 1621.	Elizabeth, married Sir John Ramsey, Earl of Holdernesse; died before her father, *s. p.*	Honora, died before her father, *s. p.*

(*Note.*—See MEMORIALS, p. 68.)

BICKLEY.

Argent, a chevron, embattled, between three griffins' heads, erased, sable, each charged with a plate; on the chevron a mullet for distinction.

BICKLEY, a younger brother of the Bickleys of Bickley, on the river Ex, co. Devon.

Elder Line. *Cadet Branch.*

Bickley, of Chidham, Sussex.

Henry Bickley, of Chidham, died 1570, aged 67.

Anthony Bickley.

Brune Bickley, M.D.

Henry Bickley, of Chidham, died 1707.

Thomas Bickley, of Thorney, 1594.

Thomas Bickley, lessee of Aldingbourne, 1660.

William Bickley, 1670.

Thomas Bickley. Ann.

Francis Bickley, of Lolworth, co. Cambridge. = Amy, dau. of — Mayor, Esq., of the co. Huntingdon.

1. John Bickley, Rector of Sandy, co. Bedford, died *s. p.*

2. Robert Bickley, of Caxton, co. Cambridge, *s.p.*

3. Sir Francis Bickley, of Dalston, Middlesex, and of London, draper; purchased Attleburgh Hall of John Ratcliffe, Esq., 1657; created Baronet 3rd Sept. 1661; died 11th August, 1670, aged 90; buried at Attleburgh. = Mary, dau. of Richard Parsons, Esq., of London.

4. Richard Bickley, of Halloughton, co. Warwick, died *circa* 1666, leaving issue.

Sir Francis Bickley, of Attleburgh Hall, died 1681. = Mary, dau. of — Mawe, Esq., Alderman of Norwich.

Thomas, 2nd son.

John, 3rd son.

Ann, wife of Rich. Edisbury, of London, draper.

Mary, wife of William Hoo, Esq., of Hoo, Herts.

Elizabeth, wife of Mr. Cotton, of London.

Amy.

1st wife, Deborah, dau. of Sir Cornelius Vermuyden, Knt., died 6th March, 1669, buried at Attleburgh. = Sir Francis Bickley, of Attleburgh Hall, died 1687. = 2nd wife, Mary, dau. of Sir Humphrey Winch, of Braunston, co. of Lincoln, Bart.

Thomas Bickley, of London, mercer.

John Bickley, of Magdalen College, Oxford.

Nathaniel Bickley, Lieut. in the Army.

Chas. Bickley, Lieut. in the Army, murdered by one Hickford, of North Buckenham, co. of Norfolk.

Four daughters.

Sir Francis Bickley, of Attleburgh Hall, baptized 28th Jan. 1667, died 4th July, 1746. = Alathea, dau. and coheir of Jacob Garrard, son and heir of Sir Thos. Garrard, Bart., of Langford, Norfolk, died Feb. 1739-40.

Rev. Sir Humphrey Bickley, died *s. p.*, 18th Sept. 1754.

John Bickley, Capt. in the Army.

Joseph Bickley, married in Virginia, & had issue.

John Garrard, born 29th Dec. 1693, died *s. p.* in January following.

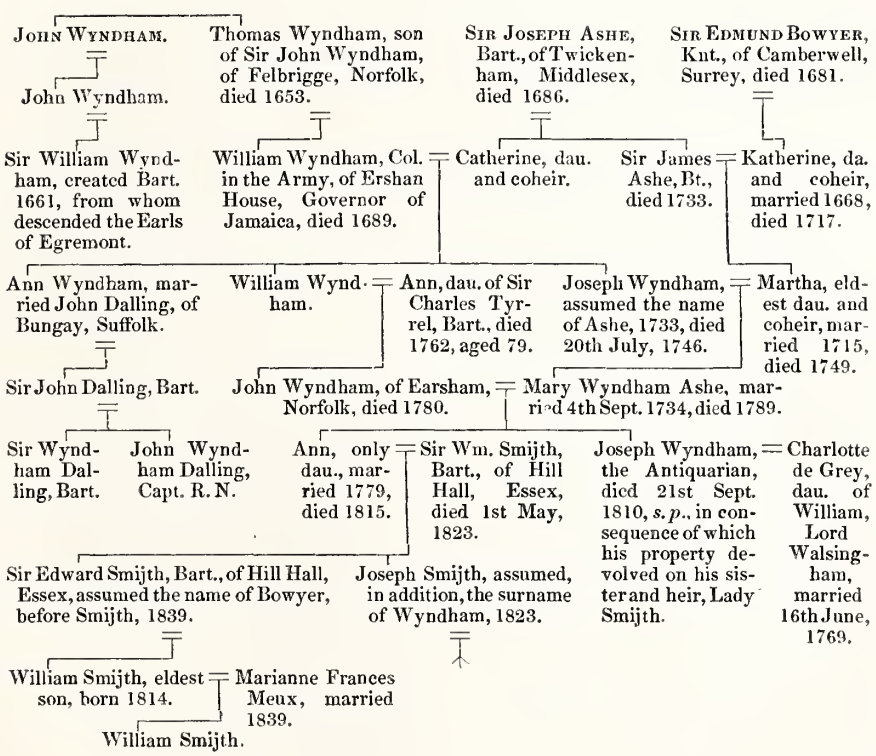
Charles, died *s. p.*

Alathea, baptized 15th Jan. 1696, died *s. p.*

It is presumed that the Baronetcy became extinct in 1754.

WYNDHAM.

Azure, a chevron, between three lions' heads, erased, or.


John Wyndham.
Thomas Wyndham, son of Sir John Wyndham, of Felbrigge, Norfolk, died 1653.
Sir Joseph Ashe, Bart., of Twickenham, Middlesex, died 1686.
Sir Edmund Bowyer, Knt., of Camberwell, Surrey, died 1681.
John Wyndham.
Sir William Wyndham, created Bart. 1661, from whom descended the Earls of Egremont.
William Wyndham, Col. in the Army, of Ershan House, Governor of Jamaica, died 1689.
Catherine, dau. and coheir.
Sir James Ashe, Bt., died 1733.
Katherine, da. and coheir, married 1668, died 1717.
Ann Wyndham, married John Dalling, of Bungay, Suffolk.
William Wyndham.
Ann, dau. of Sir Charles Tyrrel, Bart., died 1762, aged 79.
Joseph Wyndham, assumed the name of Ashe, 1733, died 20th July, 1746.
Martha, eldest dau. and coheir, married 1715, died 1749.
Sir John Dalling, Bart.
John Wyndham, of Earsham, Norfolk, died 1780.
Mary Wyndham Ashe, married 4th Sept. 1734, died 1789.
Sir Wyndham Dalling, Bart.
John Wyndham Dalling, Capt. R. N.
Ann, only dau., married 1779, died 1815.
Sir Wm. Smijth, Bart., of Hill Hall, Essex, died 1st May, 1823.
Joseph Wyndham, the Antiquarian, died 21st Sept. 1810, s. p., in consequence of which his property devolved on his sister and heir, Lady Smijth.
Charlotte de Grey, dau. of William, Lord Walsingham, married 16th June, 1769.
Sir Edward Smijth, Bart., of Hill Hall, Essex, assumed the name of Bowyer, before Smijth, 1839.
Joseph Smijth, assumed, in addition, the surname of Wyndham, 1823.
William Smijth, eldest son, born 1814.
Marianne Frances Meux, married 1839.
William Smijth.

No. II.

(*See page* 24.)

PRIORATUS DE BUCKENHAM IN AGRO NORFOLCIENSI.

Diploma Regis EDWARDI *secundi Cartam* WIL. *Comitis* CICESTRIÆ *de fundatione ejusdem Prioratus, aliasque donationes recitans & confirmans.*

Can. ii. E. 2, n. 49, m. 10. per Inspea.

REX ARCHIEPISCOPIS, &c. salutem. Inspeximus Cartam quam *Willielmus* dudum Comes *Cicestriæ*, fecit Deo & Sanctæ *Mariæ*, & Sancto *Jacobo* Apostolo, & omnibus Sanctis; necnon Ecclesiæ ipsius Sancti *Jacobi* de BUCHEHAM, & Canonicis ibidem Deo servientibus, in hæc verba. Archiepiscopis, Episcopis, Archidiaconis, Abbatibus & omnibus hominibus suis, *Francis*, & *Anglicis*, Clericis & Laicis, & omnibus Sanctæ Dei Ecclesiæ filiis, tam præsentibus, quam futuris, *Willielmus* Comes *Cicestriæ* salutem: Sciatis me fundâsse Ecclesiam quandam in Manerio meo de BUCHEHAM, in honore Dei, & Sanctæ *Mariæ*, & Sancti *Jacobi* Apostoli, & omnium Sanctorum Dei, consilio *Willielmi* Dei Gratia *Norwycensis* Episcopi, primi, successoris *Ebrardi* Episcopi, ad Abbaciam faciendam omnino liberam ab omni seculari exactione, consuetudine, & servitio, sicut Sanctam decet Ecclesiam secundum ordinem beati *Augustini*, & institutionem Ecclesiæ Sanctæ *Mariæ* de MERETUNE, pro salute *Stephani* Regis Angliæ, & *Matildis* Reginæ uxoris suæ, & filiorum suorum, & pro salute mea, & pro anima *Athelizæ* Reginæ, uxoris meæ, & pro salute filiorum nostrorum, & pro animabus patris, & matris meæ, & parentum & amicorum meorum.

Et quod concesserim huic Ecclesiæ & Canonicis ibidem Deo servientibus, Ecclesias de eodem Manerio, cum omnibus decimis, & pertinentiis suis; & etiam decimam de feno, & quando Deus dederit, de pannagio meo; Et infra parcum cum boseo, & plano; cum sede Castelli, *lxxx.* acras, & Castellum diruendum. Et boscum de LITTLE-HAGE, & MIDECROFTS, cum prato subjacente, & NEUCROFT ante Portam Castelli, & *Alfuredum Fabrum;* cum terra quam tenet; & terram quæ fuit *Sparhavee;* Scilicet quinque acras: Quod ut, imposterum ratum, & stabile permaneat, sigilli nostri impressione signamus, & ut Regiâ & Ecclesiastici, auctoritate firmetur, benignè

concedimus, & rogamus. Hujus concessionis & donationis Testes sunt, Comes *Hugo Bigott*, *Hubertus* de *Monte Canesi*, *Adam* filius *Aluredi*, *Reginald* de *Brun*, *Radulph* de *Bucheam*, *Richardus* filius *Hacun*, *Godefridus* filius *Alberti*, *Hewcus* de *Ingelose*, *Willielmus* filius *Radulphi*, *Walterus* de *Maisi*, *Robertus* de *Ramis*, *Willielmus* de *Framei*, *Warinus* de *Monte-Canesi*, *Rogerus Gollafre*, *Henricus* de *Nofuell*, *Robertus* de *Vuedale*, *Radulphus Capellaans*, *Thurstinus* Presbiter de *Bucheam*, & multi alii.—(*From Dugdale's Monas. Angli.* vol. ii. page 274.)

No. III.

(*See page* 58.)

ECCLESIA COLLEGIATA DE ATTILBURGH IN AGRO NORFOLCIENSI.

Licentia regia pro fundatione ejusdem.

Rex omnibus ad quos, *&c.* salutem. Seiatis, quod de gratiâ nostrâ speciali, & pro centum marcis quas *Henricus Pakenham*, senior, & *Simon* persona Ecclesiæ de Skultone nobis solverunt in Hanaperio nostro, concessimus & licentiam dedimus pro nobis & hæredibus nostris, quantum in nobis est eisdem *Henrico* & *Simoni*, quod ipsi quandam Cantariam de quinque Capellanis, quorum unus nominatur Custos sive Magister Cantariæ *S. Crucis* de Attilburgh in Ecclesiâ Parochiali de Attilburgh in honore *Exaltationis S. Crucis* de novo fundare, facere, ordinare, & stabilire possint, ad divina pro animabus *Roberti Mortymer* militis & *Margariæ* uxoris ejus & omnium fidelium defunctorum, juxta ordinationem ipsorum *Henrici* & *Simonis* in hac parte faciendam celebraturis imperpetuum: Et quod prædicti *Henricus* & *Simon* unum messuagium sexaginta & decem acras terræ, quatuor acras prati, and duas acras pasturæ cum pertinentiis in Attilburgh, ac advocationem Ecclesiæ de magna Elyngham dare possint & assignare Custodi sive Magistro & Capellanis Cantariæ prædictæ sic fundandæ, faciendæ, ordinandæ, & stabiliendæ: Habendum & tenendum eisdem Custodi sive Magistro & Capellanis, & successoribus suis, ad divina pro animabus prædictis in dictâ Ecclesiâ de Attilburgh celebraturis imperpetuum. Et Pat. 7. H. 4. p. 2. m. 22.

eisdem Custodi sive Magistro & Capellanis, quod ipsi dictam Ecclesiam de magna ELYNGHAM appropriare, & eam sic appropriatam in proprios usus tenere possint sibi & successoribus suis prædictis, ad divina pro animabus prædictis in eadem Ecclesiâ de ATTILBURGH in formâ prædictâ celebraturis imperpetuum, *&c.* Proviso semper quod Vicarius dictæ Ecclesiæ de magna ELYNGHAM sufficientur doletur; & quod quædam competens summa pecuniæ inter pauperes parochianos ejusdem Ecclesiæ de magna ELYNGEHAM singulis annis distribuenda per loci ordinarium ordinetur juxta formam statuti in hac parte editi.* In cujus, *&c.* T. Rege apud *Westm.* xxv°. die *Junii.*—*Ecclesiæ Collegiatæ Canon: Secularium. Monasticon*, vol. iii. p. 142.

From the Parish Register Book of Attleburgh, beginning 1552; on the reverse of the entry of Marriages 1628.

(*See page* 163.)

The true Copie of the first Foundacon of the Colledge of Atleburgh wth the Chappell (w^{ch} was there in the Chauncell on the South therof builded & wa^{s} wth the Chauncell pulled downe:) The same Colledge so fownded & the Chappell there builded for 4^{or} Preistꝯ, & a M^{r} to singe in the ꝺvice of the Church there by the Sir Roƀt Mortimer a knight & the Ladie Margerie his wife—as here followeth, viz^{t}.

Uniu̇ersis et singulis quorū intꝯcest et ad quos ꝑsentes Litteræ ꝓvenꝯint Simon Rector Ecclesiæ de Skalton Salutem in domino sempiternā et ad rei gestæ memoriam ꝓpetue duraturā ad uniu̇ersitatis vestræ noticiæ tenore ꝑsentiū volo ꝓvenire. Quod cū nup Robertuꝯ le Mortimer miles filius Constantini Mortimer militis dedit concessit et ꝓ Cartam suam Confirmavit Maneria sua de Skalton Totingdon

* In the 15th Richard II., Anno Domini 1392, after a Remonstrance made in Parliament, in a very moving manner, against the scandal of appropriating the Churches, it was enacted as follows:—"That in every Licence from henceforth to be made in the Chancery of the Appropriation of any Parish-Church, it shall be expressly contained and comprised, that the Diocesan of the place, upon the Appropriation of such Churches, shall ordain, according to the value of such Churches, a convenient sum of money, to be paid and distributed yearly, of the Fruits and profits of the same Churches, by those that will have the same Churches in proper use, and by their Successors, to the poor Parishioners of the said Churches, in Aid of their Living and Sustenance for ever. And, also, that the Vicar be well and conveniently endowed."—(See the Case of Impropriation stated by White Kennet, Oct. London, 1704, page 102.)

et Stanford in Coñ Norff Knighton et Foxtone in Coñ Cantabrigie Hugoni de la Southe Thome Shardelowe Georgio Felbridgg Militbꝫ Thome Cans Thome Chaunteler Wiłłmo att Wende Clrco Henrico de Pakenham Joł̃ni Wottꝯ et mihi ꝑfato Simoni heredibꝫ et assigñ nr̃is Sub Condic̃onibz que sequnt[r] vizt Quod nos refcofaremus et daremus om̃ia Mauſſia ꝑdic̃ cū suis ꝓtineñ ꝑfat̃ Roƀto filio Constantini et dne Margerie ad tunc ux̃ sue Tenend et Habend Mauſſia ꝑdic̃ cū suis ꝓtineñ ꝑfatis Roƀto et Margerie ad termiñ vite eorū Ita quod post mortem dic̃ꝫ Roƀti et Margerie ꝑfat̃ Hugo Thomas Georgius Thomas Thomas Wiłłmus Henric[s] Joł̃nes et ego ꝑdic̃ Simon tenerem[s] et quis diutius ñrū supvixerit teneret om̃ia mauſſia ꝑdic̃ cū suis ꝓtineñ quousq̃ de *de* Exitubꝫ et ꝓficuis Mauſſiꝫ ꝑdic̃ cū suis ꝓtineñ ꝓceperem[s] seu quis ñrū supvivens ꝓciperet duo millia Marcarū, et quod rac̃onabilibꝫ expensis ꝓ labore et expensis ñris nobis allocatis de residuo dic̃ꝫ duaꝫ mille Marcar̃ deberem[s] mortificare et fundare Capellam Sc̃e Crucis in Eccł̃ia de Atleburgh et Canteriam triū Presbiterorū celebratuꝫ in Capella ꝑdic̃ imꝑpetuū ꝓ anīabꝫ dic̃ꝫ Roƀti et Margerie Et quod etiam deberem[s] ꝓquirere tantū de terr̃ et Tenem̃ vel de Advocac̃onibꝫ Eccliarū quantū sufficeret imꝑpetuū ad sustentac̃onē dicꝫ Presbiť̃ꝫ de quibꝫ unus erit Magister Habend et possidend dic̃ Mag̃ro et Presbiť̃ et Succeſs suis in dic̃ Capella celebrant̃ ꝓ aunīabꝫ dic̃ꝫ Roƀti et Margerie hered et antecessor̃ suor̃ imꝑpetuū sicut in ultima voluntat̃ dicti Roƀti plenius poterit apparere Ac etiam ꝑdictis Hugone Thoma Georgio Thoma Thoma Wiłłmo Henrico et Joł̃ne mortuis et me ꝑfato Simone solo ñrū relict̃ supstite Sciatis me ꝑfatū Simonem iuxta ordinac̃onem voluntatem et assignac̃onem ꝑdic̃ Roƀti Licentia Regia inde obtenta appropriasse ꝓ ꝑsent̃ et fundasse Cantariā quinqꝫ Presbiterꝫ quor̃ unus erit Magister et nominet[r] Magister sive Custos Cantarie Sc̃te Crucis de Atleburgh celebratuꝫ in Capella ꝑdic̃ ꝓ anīabꝫ dic̃ꝫ Roƀti et Margerie hered et antecesſs suor̃ et quibꝫ tenent[r] imꝑpetuū Ac etiam ut dict̃ Cantaria stabilior sit de gubernac̃e dict̃ꝫ Magistꝫ et Presbutꝫ ad laudem dei honestius in futurū gubernet[r] Sciatis me inter cetera quedam statuta et ordinac̃ones ꝓ ꝑn̄t̃ꝯ fecisse limitasse constituisse que volo imꝑpetuū obs̃vari Inprimis statuo et ordino quod sint in dic̃ Cantaria quinqꝫ Capellani quor̃ unus erit Magister sive Custos vulgariter nuncupatus cui ceteri in licitis tenean[r] obedire Mandatis Volo etiam dic[os] Magistrū et Presbiteros ꝑpetuos esse in futurū Et̃m volo statuo et ordino quod om̃es insimul suam moram trahant et infra limites sue mansionis dormiant, ac in una domo com̃uniter com̃edant et bibant contenti cibus et potub[s] ꝓ dictū Mag[rm] seu aliū ad hoc officiū deputatū sc̃dm facultates bonorū domus

corū ordinaī nisi infirmitate vel alia iusta causa aliquis eorū imensa interesse fuerit impeditus Infirmos autem licet infirmitate ꝑpetua sint detenti et licet celebrari nequeant in cibis et potub^{s} et alijꝯ necessarijꝯ ad termiñ vite juxta facultates bonorū Cantarie ꝓdič volo sustentari Et ꝑ necessarijs quibuscūqȝ dčo Mag^{ro} ꝑtineñ volo quod dčo Maǧro Sexaginī Soliđ liƀent^{r} Et cuiliƀt alio confratrū suorū Quadraginī solidoꝯ Proviso tamen qđ Simoni Shirrebe jam uni Confratr̄ in ꝓdič Cantaria existenī quadraginī sex solidi et octo denarij annuatim ꝑ ꝓmio vite sue liƀent^{r} que oīes et singule soluc̃ones sup^{a}dič volo eis et cuiliƀt corū librari singulis annis viz^{t} in festis Nativiī đni et Nativitaī Sc̃i Joħnis Baꝑte ꝑ equales porc̃ones de bonis Cantarie ꝓdič Eꝝm volo statuo et ordino qđ Mag^{r} sive Custos ꝓdič et quiƀt Presbiī^{r} ꝓdicȝ singulis annis imꝑpetuū habeat quatuor ulnas et điam panni lanij ex latitudine duaȝ ulnaī unius secte ꝑ vestura sua ad festū Nataŀ đni vel decem solid ꝑ vestura sua eođ festo cuiliƀt eorū solvend de bonis Cantarie ꝓdič Eꝝm statuo et ordino q̃d cū officiū Mag^{ri} sive Custodis vacaᵛit ut ꝑ Confratres Mag^{r} sive Custos eligat^{r}, et illi in quem maior ꝑs sociorū Consenserit si sit de gremio vel non ꝑ Mag^{ro} seu Custode habeat^{r} Et si contingat duos elegi pares voces habentes tunc sit in elec̃one Eꝑi vel ejus vicarij in sꝑualibȝ generaŀ qui ꝑ tempore fuerit quem illorū sic electū in Maǧrm sive Custodem ꝓficere vel ħere voluerit Et postquam aliquis in Custodem sive Mag^{r}^{u} primo post datū ꝓseñ sic electus sit cū una ħra patenti comūni Sigillo eoī consigñ Joħni Fitz Rauff filio Joħnis Fitz Rauff militis filio et heredi Margerie Fitz Rauff nuꝑ ux̄ ꝓdič Joħnis Fitz Rauff militis et hered suis aꝑd Skalton ꝓdič ꝓsentet^{r} et non alibi et ꝑ ꝓdič Joħem Fitz Rauff filiū Joħnis admittat^{r} Ac etiam ille qui secundo in Mag^{r}^{u} sive Custodem electus fuerit domine Cicelie Harlinge et hered suis aꝑd Atleburgh et East Harlinge et non alibi cū una ħra patenī comūni corū sigillo corū consigñ ꝓsentet^{r} et a ꝓdc̃ Cicelia admittat^{r} qū quidem ꝓsentac̃o alᵗnatim ꝓdič Cicelie et hered suis siet in casu q̃d si ꝓdc̃ Cicelia dare voluerit totam ꝑpartam suā terr̄ suaī vocaī Capcleandes in Atleburgh Mag^{r}^{o} sive Custodi et Confrat^{r} suis et Successoī eoī imꝑpetuū Alioquin quiliƀt Mag^{r} sive Custos imposterū eligend ꝓdc̃ Joħni Fitz Rauff filio Joħnis et hered suis ꝓsentet^{r} et ꝑ ipsos admittat^{r} Et p̃ elec̃onem et admissionē ꝓdc̃ modo et forma ut ꝓdicit^{r} fac̃ Eꝑo loci vel ejus vicario in sꝑualibȝ qui pro tempore fuerit ꝑ comi ħra patenti Sigillo eoī cōuni consigñ đeus Mag^{r} sive Custos ꝓsentet^{r} et ab Eꝑo vel eius vicario admittat^{r} et instituat^{r} Et sic in futurū a ꝓdco Joħne Fitz Rawff filio Joħnis et de hered suis et de dicī Cicelia et de hered suis modo et forma ut ꝓdič est ille qui fuerit sic electus

in Mag$^{r\,u}$ sive Custodem alt̃natim imppetuū admittat^{r} Et si p̄dic̃ Johnes Fitz Rauff filius Johnis et hered sui vel p̄dic̃ Cicelia et hered sui aliquem sic electū sive eligend in Mag$^{r\,u}$ sive Custodem quando alicui eor̃ p̄sentatus fuerit ut p̄dic̃ est ipsis refutare vel non admittere voluerit tunc p̄ admissionē et institucōnē E$\tilde{\text{p}}$i vel eius vicarij in sp̄ualibꝫ ut supius dictū est admissus declaret^{r} p̄ Mag$^{r\,o}$ sive Custode Cantarie p̄dic̃ habeat^{r} et teneat^{r} E$\tilde{\text{m}}$ vob̃ statuo et ordino q̃d deus Mag^{r} sive Custos et Confratres sui inveniant duas Tapres de Cera ardentes annuatim q^{u}libt̃ ear̃ duas libras ponderantes diebꝫ anip̄sarijoꝫ dic$^{o\,z}$ Robti et Margerie tempore placebo et dirige et missa de Rꝙuiem dicendarū ad Tumbas dicꝫ Robti et Margerie Acetiam dabunt annatim quinqꝫ pauperibꝫ om̃ū eodem die imppetuū cuilibt̃ eor̃ tresdecem denarios p̄ animabꝫ dic$^{o\,z}$ Robti et Margerie E$\tilde{\text{m}}$ statuo et ordino q̃d quilibt̃ Mag^{r} sive Custos sic electus vel admissus habeat custodiam et gubernac̃oem om̄iū bonorū tam sp̄ualiū quam temporaliū suoꝫ. Et q̃d om̄i anno in fine Anni viz^{t} circa festū Sti Michael Confrat^{r} suis de om̄ibꝫ bonis p̄dic̃ qualit̃ et quomodo expendat^{r} Compotū reddat.

Johannes Forbie Ctrcus Rect^{r} Sc̃ræ Theol̃ Bacl̃.

No. IV.

(*See page* 148.)

Extract from Howe's Continuation of Stow's Annals, unto the ende of this present yeere 1614. Lond: fol: 1615. p. 908.

Sir Marmaduke Dorrell buildeth a new Church, and is consecrated by the L Bishop of Lincolne.

"Fulmer, a towne so called in Buckinghamshire, having their parish Church above a mile distant from thence, in the open fielde, being now growne very olde & ruinate: in regard whereof, and for the generall ease and good of posterities, it pleased Sir Marmaduke Dorrell knight, maister of the king's householde, to take downe the ruines of that decayed Church, and at his owne charge to build a newe large faire Parish Church, with a Font, a Pulpit, and all Church ornaments, with seates, and all other necessaries, and environed it with a fayre Church yard, and was builded within the towne of Fulmer, this knight being Lord thereof: and from this time the

parishioners were freed from the offence of Sommers heate, foule wayes, and Winters weather, which untill nowe were helde great impediments in their duteous repayre unto the house of God. This Church thus fully finished & adorned, was consecrated the first day of November this yeare 1610, by the right reverend Father in God, Doctor Barlow, then L Bishop of Lincolne: the manner whereof briefely followeth, and first the Church-yard was hallowed, which the Bishop and all the assemblie compassed, and as they marched, they sung the 100. Psalme: this circuite finished, the Byshop made a compendious speech, expressing the reasons of this, and the like enclosures about Churches, two whereof were chiefe, the one was to give due distinction, state, & reverence to the Temple of Almighty God, from all prophane wayes and base places, and that no other building should bee neere unto it: and to this purpose he cited the 43. chapter of Ezech. The other reason is because the Church-yard is a Dormitory, or place of rest, for Christians to sleepe in, untill the resurrection, for so much the word in Greeke and Latine signifieth: in this speech he distinguished all differences of places and persons, &c. with the divine reasons, cause, and holy institution of these things, in the primitive Church, and duly observed by all the holy fathers &c. This done, the Bishop sayd to the Founder, this parcell of ground which we have compassed for the buriall of the dead within your parish is yet your owne, is it now therefore your free mind to give it for ever to this use, whereunto hee answered, I give it freely, and with an earnest desire to that purpose: the Bishoppe likewise asked the Parish Priest, and the Church-wardens of the same Parish Church, if they all had the same desire, and they all answered affirmatively, humbly beseeching the Bishoppe to persist in what he had so well begunne: then the Bishop read the instrument of consecration, wherein was contained an interdiction, that the olde Churchyard should not be layd open to any common or prophane use: then the priest with due reverence read the 90. Psalme, and the 23. chapter of Genesis. Then the Bishop prayed, saying, O blessed Jesus, our onely Saviour, and Redeemer, who being the Resurrection, and the life, hast of thy mercy promised, and by thy power art able to rayse againe unto life the bodies of the dead, that lie in their graves, whether rotted with corruption, or consumed to dust, wee humbly beseech thee of thine especiall favor to vouchsafe that all those thy servants, which shall within this circuite be buryed, may leade their lives in thy feare, and leaving them in thy faith, may rest in peace within their graves, untill the great daie of thy second comming, and may then bee raysed anew

The Church-yard.

in assured hope to raygne with thee in everlasting glory, which with thy most precious bloud thou hast purchased for them, and for all that love thee and looke for thy appearance. Hear us, O blessed Jesus, for thy passion sake, hear us, O loving Father, for thy sonnes sake, to whom with thee and the Holy Ghost, three equall persons, and one eternall God, be rendred all thankes, prayse, and glory, Amen.

Then the Byshop entred into the Church Porch, and turned his face to the Founder that was lead in thither betweene two knights, and sayd unto him, Nowe verily this Churchyard is exempt and free from any challenge of you or yours: but this house as yet remaines wholly your owne, say now therefore, if you renounce all your right, clayme, and interrest to the same, he answered affirmatively: then the Bishop asked him, if his hearts desire were to have it dedicated to the Almighty God, and consecrated to his divine service onely: whereunto the Founder answered, saying, most joyfully and willingly: then the Byshop required the Founder to read this Psalme, viz. One thing have I desired of the Lord, which I will require, that I may dwell in the house of the Lord, all the dayes of my life, to beholde the fayre beautie of the Lord, and to visit his temple, and so read on to the 7. verse: which done, the Byshop tooke him by the hand, and went forward, saying, I was glad when they sayd unto me, we will goe into the house of the Lord. And at the second verse of this Psalme, they both kneeled towards the East, and devoutly said the rest, with glory bee to the Father, and to the Sonne, and to the Holy Ghost, &c. After this the Byshop made a devout prayer, acknowledging God's omnipotence and divine power, and that heaven is his seat, and the earth his footestoole, so that his Majestie and glorious presence could not be confined within materiall Temples, &c., and prayed that it would please his Fatherly goodnesse, that his servants might assemble together in that place, to heare divine service, and to make their humble and devout prayers, and supplications, and to heare his will and word revealed unto them, and that this place consecrated to his service, and severed from all prophane imployments: that it would please his Divine Majestie to blesse it, and accept it at their hands, as a fit place for the usuall assembly, a house wherein his sacred word should be reverently read and truly preached, his holy Sacraments duly administered, with feare and reverence, &c., which most excellent prayer, and benediction ended, he turned to the new Font, and prayed likewise, saying, Almighty and everlasting God, whose most dearely beloved Son Jesus Christ, for the forgivenesse of our sinnes, did shed out of his most precious

The Church it self.

The Font.

side both water and bloud, and commaunded his disciples that they should goe teach all nations, and baptise them in the Name of the Father, and of the Sonne, and of the Holy Ghost, and to that purpose did sanctifie, not onely the flood Jordan, but all other waters also, to the mysticall washing away of sinne, we beseech thee heare the supplications of thy congregation, and graunt that all thy servants which shall be baptized in the water of this Font, may receive the fullnesse of thy grace, and may evermore remayne in the number of thy elect Church, through Jesus Christ our Lord, Amen.

Then the Byshop and the Founder went up the middle Isle, and betweene the Chancell and the Bodie of the Church, the Bishoppe turning his face to the people, read the instrument of consecration, and dedicated this Church to God in the memorie of Saint James the Apostle; for so was the name of the olde Church. After this, the Parish Priest sayd the Divine Service, and instead of the Psalmes appointed for that day, he read the 26. the 84. and the 134. Psalmes, and for the appointed chapters, the 2. of Samuell, the 6. chapter, and the 10. chapter of Saint John, verse the 22, and so read to the end: and in place of the collect, was sayd this prayer. We beseech thee, O Almightie God, that thou wilt be pleased continually to dwell in this house, which this day we have dedicated to thee, and vouchsafe to receive the sacrifices of thy Servants, whether of almes, or prayers, or thanksgiving which shall be offred herein, graunt also a blessing to thy sacred word herein read, or preached, that like seed sowen in good ground, it may fructifie in those that shall bee here assembled, to the instruction of their understanding, the comfort of their consciences, the amendment of their lives, and the saving of their soules, to the glory of thy blessed name, through Jesus Christ our onely Lord and Saviour.

This ended, then began a Sermon, his text, Psalme 5. verse 7. The people sang two Psalmes viz. the 27. and 113. the sermon being ended. Then the Bishop celebrated the Communion, where the Founder by the Byshops direction kneeled by himselfe in the middle of the Quyer, right before the Altar, and being a collection for the poore, he offered a peece of golde: and toward the end of the celebration, the Byshoppe prayed as followeth: Most gracious God, after the religious example of those holy Prelats in the Primitive Church, which, in celebrating the Communion, remembred the Saints departed, and their benefactors living, we humbly beseech thee to accept in good part our commemoration of this worthy Gentleman thy servant here present, by whose meanes, and at whose charge in these demolishing and destroying dayes, this house was translated,

re-edified, enlarged, and dedicated to thy serviee, blesse him we pray thee with his whole of-spring and familie, establish him and his seed upon earth, and when that house of elay his body shall bee dissolved, elothe him with immortalitie, and give him an everlasting habitation in the heavens, with thee and thy Sonne, Jesus Christ, to whom with the Holy Ghost, be all glory, honor, prayse, and thankes, nowe and for ever, Amen. And so the eommunion being ended, and the benedietion pronouneed, the congregation was dismissed. And thus much by way of abstraet, I have thought good to set downe, beeause it is the first newe built Church with a new Churehyard to it, that came to my perfect knowledge."

No. V.

(*See page* 101.)

From Martene De Antiquis Eeclesiæ Ritibus. Fol. Bassan, 1788. Tomus II. p. 255.

Ex ms. Pontificali S. Dunstani archiepiscopi Cantuariensis.

INCIPIT ORDO QUALITER DOMUS DEI CONSECRANDA EST.

Primitus enim decet, ut episcopus & ceteri ministri ecclesiæ induunt se vestimentis sacris, cum quibus Divinum ministerium adimplere debent. Et veniant ante ostium, ecclesiæ, quæ dedicanda est, cantando antiphonam hanc: Zacehæe festinans deseende, &c.

Sequitur oratio.

Actiones Nostras, quæsumus Domine &e.

Deinde inluminentur XII. candelæ, & ponantur per circuitum ecclesiæ, cum antiphona: Ab Oriente portæ tres, ab Occidente portæ tres, ab Aquilone portæ tres, & ab Austro portæ tres.

Quam sequatur oratio.

Deus qui apostolorum tuorum prædieationibus eeelesiæ tuæ regni ingressum cœlestis prestitisti, quosque mundi luminaria voeari voluisti; eoncede, quæsumus, ut quorum ducatu ingredimur, & splendore illumi-

namur, horum preeibus adjuti, majestatis tuæ obtutibus hæe nostra officia plaeabilia perfieiamus. Per Dominum.

Postea incipiat Letanias, ter ecclesiam circumgirantem ab ostio per quod ingressuri sunt post trinam percussionem, quod & meridianum ostiam fiat.

Christi audi nos III.
S. Maria . . . ora pro nobis.
S. Michael . . . . . ora
S. Gabriel . . . . . ora
S. Raphael . . . . . ora
Omnes S. Angeli . . . orate
Omnes S. Arehangeli . . orate
Omnes S. Troni . . . orate
Omnes S. Dominationes . orate
Omnes S. Prineipatus . orate
Omnes S. Potestates . . orate
Omnes S. Virtutes . . . orate
Sancta Cherubin . . . ora
Sancta Seraphin . . . ora
Omnes S. Patriarehæ . . orate
S. Prophetæ . . . . . orate
S. Petre . . . . . ora
S. Paule . . . . . ora
S. Andrea . . . . . ora
S. Jacobe . . . . . ora
S. Johannes . . . . . ora
S. Philippe . . . . . ora
S. Bartholomæe . . . ora
S. Matthæe . . . . . ora
S. Thoma . . . . . ora
S. Jacobe . . . . . ora
S. Simon . . . . . ora
S. Thadæe . . . . . ora
S. Mathia . . . . . ora
Omnes S. Apostoli . . . orate
S. Stephane . . . . . ora
S. Line . . . . . ora
S. Clete . . . . . ora
S. Clemens . . . . . ora
S. Sixte . . . . . ora
S. Laurenti . . . . . ora
S. Ypolite . . . . . ora
S. Dionisi . . . . . ora
S. Rustice . . . . . ora
S. Eleutheri . . . . . ora
S. Corneli . . . . . ora
S. Cipriane . . . . . ora
Omnes S. Martyres . . orate
S. Silvester . . . . . ora
S. Gregori . . . . . ora
S. Hilari . . . . . ora
S. Martine . . . . . ora
S. Ambrosi . . . . . ora
S. Geronyme . . . . ora
S. Augustine . . . . ora
S. Remegi . . . . . ora
S. Penedicte . . . . . ora
S. Paule . . . . . ora
S. Antoni . . . . . ora
S. Maehari . . . . . ora
Omnes S. Confessores . orate
S. Filicitas . . . . . ora
S. Perpetua . . . . . ora
S. Agatha . . . . . ora
S. Lucia . . . . . ora
S. Ceeilia . . . . . ora
S. Petronilla . . . . . ora
S. Eufemia . . . . . ora
S. Anastasia . . . . . ora
S. Seolastiea . . . . . ora
Omnes S. Virgines . . . orate

Propitius esto, Parce nobis Domine.
Ab omni malo, Libera nos Domine.
Ab ira perpetua, Libera nos Domine.
A peste & clade & fame, Libera.
Per erueem tuam, Libera.
Peccatores, Te rogamus audi nos.
Ut euneto populo Christiano pacem & unanimitatem largiri digneris, Te rogamus audi nos.

Ut apostolicum nostrum in Sancta religione conservare digneris,
Te rogamus audi nos.
Ut congregationem nostram in Sancta religione conservare digneris,
Te rogamus audi nos.

Fili Dei, Te rogamus.
Agnus Dei qui tollis peccata mundi, miserere nobis III.
Kyrie eleison III.
Christe eleison III.
Kyrie eleison III.

Sequitur oratio.

Præveniat nos quæsumus Domine, misericordia tua, & intercedentibus omnibus Sanctis tuis, voces nostras clementia tuæ propitiationis anticipet. Per Dominum.

Alia.

Ascendant ad te Domine, preces nostræ, & ab ecclesia tua cunctam repelle nequitiam.

Alia.

Deus cœli terræque dominator, auxilium nobis tuæ defensionis benignus impende. Per.

Tunc ingrediatur unus ex diaconibus ecclesiam, & clauso ostio, ante ipsum stet, ceteris omnibus præ foribus remanentibus, & pontifex ter super liminare ecclesiæ cambuta sua aut baculo percutiat dicens: Tollite portas principes vestras, & elevamini portæ æternales, & introibit rex gloriæ.

Respondeat minister deintus dicens: Quis est iste rex gloriæ? *Iterum dicat episcopus:* Tollite portas, *ut supra. Et respondeat minister:* Quis est iste rex gloriæ? *Tertio dicat episcopus:* Tollite portas, *ut supra. Respondeat minister:* Quis est iste rex gloriæ? *Tunc respondeant omnes:* Dominus virtutum ipse est rex gloriæ. *Percutiat episcopus, & mox aperiatur ostium ecclesiæ, eo præcinente & choro concinente antiphonam:* Tollite portas principes vestras, & elevamini portæ æternales, & introibit rex gloriæ. *Schola vero episcopo stante totum psalmum cum antiphona versim decantet. Et quo expleto, dicat episcopus orationem, sic inchoans:* Dominus vobiscum. R. Et cum spiritu tuo. *At ille.*

Oremus.

Domum tuam, quæsumus Domine clementer ingredere, & in tuorum tibi cordibus fidelium perpetuam constitue mansionem, ut cujus ædificatione subsistit, hujus fiat habitatio præclara. Per Dominum.

Tunc ingrediatur episcopus cum choro dicens: Pax huic domui, & omnibus habitantibus in ea, pax ingredientibus & regredientibus alleluja. *Quam sequatur altera inchoata ab episcopo:* Benedic Domine domum istam quam ædificavi nomini tuo, venientes in locum istum exaudi; exaudi preces in excelso solio gloriæ tuæ. *Psal.* Fundementa. *Post hæc epis-*

copus in medio ecclesiæ stans dieat Oremus. *Et diaconus* Flectamus genua. *Et post posillum* Levate. *Ereetus episcopus eum ehoro hane orationem dieat:* Deus qui invisibiliter omnia eontines, &e. *Et item dieat pontifex.* Oremus. *Et diaconus* Flectamus genua. *Et post paululum* Levate. *Postea dieat episcopus hane orationem.* Tabernaeulum hoc ingredere, &e.

Deinde ineipiat elerus Letaniam, & pontifex ante altare super stramenta eum eeteris saeerdotibus atque levitis, se in oratione prosternat, usque dum dieatur a elero Agnus Dei.

Kyrie eleison, Christe eleison.
Domine miserere, Christe miserere.
Miserere nobis pie rex Domine Jesu Christe.
Christe audi nos.
S. Maria, . . ora pro nobis.
S. Miehael, ... ora.
S. Gabriel, ... ora.
S. Raphael, ... ora.
Omnis ehorus Angelorum, orate.
Omnis ehorus arehangelorum, ... orate.
S. Johannes Baptista, . ora.
Omni ehorus patriarehum, orate.
Omnis ehorus prophetarum, orate.
S. Petre, ... ora.
S. Paule, ... ora.
S. Andrea, ... ora.
Omni ehorus apostolorum, orate.
S. Stephane, ... ora.
S. Line, ... ora.
S. Clete, ... ora.
Omnis ehorus martyrum, orate.
S. Gregori, ... ora.
S. Silvester, ... ora.
S. Leo, ... ora.
Omnis ehorus eonfessorum, orate.
S. Felicitas, ... ora.
S. Perpetua, ... ora.
S. Agatha, ... ora.
Omnis ehorus virginum, . orate.
Omnes Saneti, . orate pro nobis.

Christe audi nos.
Ab inimicis nostris defende nos Domine.
Afflictionem nostram benignus vide.
Dolorem eordis nostris respiee elemens.
Peccata populi tui pius indulge.
Orationem nostram exaudi Christe.
Hie & in perpetuum nos eustodire digneris Christe.
Fili Dei vivi miserere nobis.
Exaudi nos Christe, exaudi, exaudi nos Christe.
Kyrie eleison, Christe eleison.
Domine miserere, Christe miserere.
Miserere nobis pie rex Domine Jesu Christe, Christe audi nos III.
Agnus Dei qui tollis peccata mundi miserere nobis.

Hie surgat episcopus, & dieat: Oremus. *Et diaconus* Flectamus genua, *& post paululum* Levate. *Oratio,* Magnifieare Domine &e.

Deinde scribat pontifex alphabetum per pavimentum ineipiens a sinistro orientali angulo usque in dextram oeeidentalem, & postea a dextro orientali usque in sinistrum oeeidentalem, & eantet ehorus hane antiphonam. Fundamentum aliud, &e. *Psal.* Fundamenta ejus in montibus sanctis. *Deinde*

pontifex ante altare dicat ter Deus in adjutorium meum intende. *Et respondeat chorus* Domini ad adjuvandum me festina. *Et pontifex* Gloria Patri & Filio & Spiritui Sancto. *Chorus respondeat* Sicut erat in principio. *Et non dicant* alleluja. *Et sic incipiant exorcismum salis & aquæ cinerisque.* Exorciso te creatura salis, &c. *Benedictio salis.* Immensam clementiam. *Exorcismus aquæ.* Exorciso te creatura aquæ, &c. *Benedictio aquæ.* Deus qui ad salutem, &c. *Benedictio cinerum.* Omnipotens sempiterne Deus parce, &c. *Hic misceatur sal & cinis & illam mixturam faciat episcopus spargendo cruecm super ipsam aquam, & hanc orationem dicat:* Deus invictæ virtutis auctor, &c. *Hic misceat vinum cum aqua, & dicat hanc orationem.* Deus creator & conservator &c., *Alia.* Domine Deus res universarum cœlestium, &c.

Hic mittat chrisma in aquam dicens: In nomine Patris & Fili, & Spiritus-sancti. *Et condat ex ipsa calcem maldam quem conficiat. Unde si reliquiæ habentur has rcelaudat. Post hac faciat crucem digito suo cum ipsa aqua a dextra parte incipiens, per IV, eornua altaris & septies circumgyrans altare & lavant cum ysopo, cantet antiphonam.* Asperges me. *Psal.* Miserere mei Deus. *Oratio* Pateant ad hoc altare, &c. *Tribus post hæc vicibus de ipsa spargat aqua cum ysopo a dextris incipiens ecclesiæ cum antiphona.* Sanctificavit Dominus tabernaculum suum, &c. *Psal.* Deus refugium. *Quo peracto sequatur oratio.* Hic benedictionem, &c. *Iteram spargat aquam super altare, & in circuitu per parietes ecclesiæ canens antiphonam.* In dedicatione ecclesiæ, &c. *Ps.* Exurgat Deus. *Quam sequatur oratio.* Solus & ineffabilis, &c. *Tertio veniat pontifex ante altare, & spargat desuper in circuitu per parietes ecclesiæ canens antiphonam.* Qui habitat. *Ps.* Dicet Domino. *Sequatur oratio.* Adjutor altissime Deus &c.

Postea ab episcopo vel sacerdotibus aqua benedicta extrinsecus semel per parietes spargatur, & per culmina templi. Ter dixi intrinsecus propter imbuendam fidem Trinitatis, quam fatetur ecclesia, & semel extrinsecus propter unum, & non iteratum baptisma quod gerit exterius ecclesia. Et dum spargant aquam per parietes, modulatur totus chorus antiphonam hanc. Fundamenta templi hujus, &c. *Psal.* Fundamenta ejus. *Et dum ascendant sacerdotes spargentes aquam super culmina ecclesiæ canent antiphonam.* Vidit Jacob Scalam, summitas ejus cœlos tangebat, & descendentes angelos, & dixit: vere locus iste sanctus est. *Ps.* Deus noster refugium. *Oratio.* Deus qui Jacob famulo tuo præelecto, &c.

His peractis forinsecus, pontifex intret, & spargat aquam in modum crucis per pavimentum ecclesiæ, & cantet chorus hanc antiphonam. Benedictus rex in templo sancto gloriæ tuæ, quod ædificatum est ad laudem, & gloriam nominis tui Domine, *cum hymno Benedicite omnia, & dicat episcopus stans in medio ecclesiæ.* Oremus. *Et dicat.* Flectamus genua. *Et post pusillum.* Levate, Deus qui loca nomini tuo dicata, &c. *Iterum dicat:* Oremus.

Flectamus genua. *Oratio.* Deus sanctificationum omnipotens Dominator, &c. *Præfatio in medio ecclesiæ.* Sursum corda. *Chorus.* Habemus ad Dominum. *Pontifex.* Gratias agamus Domino Deo nostro. *Chorus.* Dignum & justum est.

✠ Adesto precibus nostris, adesto sacramentis, &c.

Tunc accedat pontifex ad altare, & fundat ad basim altaris, cantans hanc antiphonam. Introibo ad altare Dei, ad Deum qui lætificat juventutem meam. *Ps.* Judica me. *Et extergat altare cum linthco, hanc decantans antiphonam.* Ecce tabernaculum Dei cum hominibus, &c. *Ps.* Laudate Dominum omnes gentes.

Deinde benedicat tabulam altaris, quam prius lavat ex aqua sacrata, & sic incipit:

Domine sancte pater omnipotens æterne, &c.

Item alia.

Domine sancte pater omnipotens æterne Deus creator cœli & terræ, &c.

Hinc unguatur lapis sacro chrismate per quatuor angulos & sequatur oratio hæc. Deum universitatis artificem, &c.

Alia.

Deus qui ad sacrificandum, &c.

Alia.

Deus universarum rerum rationabilis artifex, qui inter ceteras creaturas formam lapidei metalli ad obsequium tui sacrificii condidisti, ut legis libatorium tuo præpararetur altari, annue dignanter hujus institutor mysterii, ut quicquid hic oblatum sacratumve fuerit, nomini tuo assurgat, religioni proficiat, spei innitatur, fidei sit præcipue dignum honore. Per.

Postea mittat oleum super altare, & unguat manu sua ipsum lapidem in medio altaris, faciens crucem super quatuor angulos cum antiphona: Erexit Jacob, &c. *Ps.* Quam dilecta. *Hoc expleto, mittat iterum oleum sicut prius, canens antiphonam:* Mane surgens Jacob, &c. *Ps.* Deus noster refugium. *Postea mittat chrisma tertio super altare, ut supra, canens antiphonam hanc:* Edificavit Moyses altare Domino Deo, offerens super illud holocausta, odoratus est Dominus odorem suavitatis, & benedixit ei. *Ps.* Magnus Dominus. *Deinde faciat crucem cum pollice de chrismate ecclesiæ per parietes incipiens a dextra parte, hanc decantans antiphonam:* O quam metuendus est locus iste, vere non est hic aliud, nisi domus Dei & porta cæli *cum Ps.* Cantate Domino canticum novum, cantate Domino omnis terra. *Et iterum alteram:* Lapides pretiosi omnes muri tui, & turres Jeru-

salem gemmis ædificabuntur. *Ps.* Cantate Domino canticum novum, laudatio ejus.

Deinceps veniat ad altare & faciat signum crucis super altare cum incensu cantans antiphonam: Ecce odor filii mei sicut odor agri quem benedixit Dominus. *Ps.* Domine clamavi. *Tunc dicat pontifex*, Oremus *& Diaconus* Flectamus genua, *& post paululum*, Levate.

Oratio.

Deus pater omnipotens, misericordiam tuam suppliciter deprecamur, ut hoc altare sacrificiis spiritalibus consecrandum, vocis nostræ exoratus officio, præsente benedictione sanctifices, ut in eo semper oblationes famulorum tuorum studiosa devotione impositas benedicere & sanctificare digneris, & spiritali placatus incensu precanti familiæ tuæ promtus exauditor assistas. Per.

Iterum pontifex. Oremus. *Et diaconus* Flectamus genua. Levate.

Oratio.

Deus omnipotens, in cujus honore hæc altaria, &c.

Prefatio.

✠ Vere dignum, & justum est, &c. ut propensiori cura & adtentiori famulatu, &c.

Oratio super altare.

Magestatem tuam Domine humiliter imploramus, &c. *Deinde dicat cum* gloria, Confirma hoc Deus, &c. *Deinde teneant subdiaconi vel acolythi in ulnis suis linthcamina vel omnia ornamenta ecclesiæ seu vasa sacra, vel quæcumque ad cultum Dei ecclesiæ pertinere videntur, & benedicat ea pontifex, sicut in sacramentarii libro continetur.*

Benedictio linthcaminum.

Domine Deus omnipotens, qui ab initio hominibus utilia &c.

Alia.

Digne Domine Deus omnipotens, rex regum, &c.

Incipit benedictio ad vestimenta sacerdotalia seu levitica.

Omnipotens sempiterne Deus, qui per Moisem famulum tuum &c.

Alia.

Domine Deus, pater omnipotens, rex magnifice, &c.

Alia.

Deus omnipotens bonarum virtutum dator, & omnium benedictionum largus infusor.

Oratio ad corporale benedicendum.

Clementissime Domine, cujus inenarrabilis virtus &c.

Alia.

Deus qui pro generis humani salvatione verbum caro factum est, &c.

Alia.

Deus qui digne tibi servientium nos imitari desideras, &c.

Oratio ad patenam consecrandam.

Consecramus, & sanctificamus hanc patenam, &c.

Deinde faciat signum de oleo sancto super patenam, & benedicat eam his verbis: Consecrare & sanctificare, &c.

Alia.

Deus qui post typicum pascha, & esis agni carnibus.

Item ad calicem benedicendam.

Oramus te, Domine Deus noster, ut calicem istum &c. Divini favoris accommodes, *Hic inungat calicem sacro chrismate.* Dignare Domine Deus noster calicem istum in usum ministerii tui pia devotione formatum ea sanctificatione perfundere, qua Melchisedech famuli tui sacratum calicem perfudisti, & quod arte vel metallo effici non potest altaribus tuis dignum, fiat tua benedictione pretiosum atque sanctificatum. Per.

Alia.

Deus qui accepto & distributo pane vetus determinans pascha, &c.

Benedictio Eucharistialis vasculi.

Deus qui, sacra Scriptura testante, tribus diebus, &c.

Item alia.

Omnipotens Deus Trinitas inseparabilis, manibus nostris opem tuæ benedictionis infunde, ut per nostram benedictionem hoc vasculum sanctificetur, & corporis Christi novum sepulcrum Spiritus-sancti gratia sanctificetur. Per Dominum.

Benedictio thuribuli.

Deus ad cujus sepulcrum cum aromatibus, &c.

Benedictio generalis ad cultum ecclesiæ.

Deus, qui diversa ad tabernaculum fœderis ornamenta, in sacerdotalis officium ministerii ore proprio fieri præcepisti, te humuli prece deposcimus, ut hoc vestimentum, hoc vas, ad ornatum & ministerium ecclesiæ tuæ præparatum illa benedictione perfundas, qua olim per manus sanctorum sacerdotum utensilia tabernaculi oleo unctionis perfudisti, ut quicumque jam in tua apostolica ecclesia hoc utatur, te miserante, veniam peccatorum, gaudia promereatur percipere sempiterna. Per Dominum.

INCIPIT ORDO QUOMODO IN SACRA ROMANA ECCLESIA RELIQUIÆ CONDANTUR.

Primum vadat episcopus ad eum locum, in quo reliquiæ per totam noctem præteritam cum vigilis fuerunt, & dicat episcopus orationem hanc, antequam reliquiæ inde leventur: Aufer a nobis &c. *His finitis, deportent sacerdotes reliquias ad ecclesiam, cum omni ecclesiastico honore, laudes Deo canentes his antiphonis:* Cum jocunditate &c. *Ant.* De Jerusalem &c. Via justorum &c. *Antiph.* Jerusalem civitas sancta &c. *Antiph.* Ambulate S. Dei, ingredimini &c. *Antiph.* Ambulate S. Dei ad locum. *Antiph.* Sanctum est verum &c. *Hæc agantur si reliquiæ habeantur, alioquin sanctum evangelium & crux Christi ad ecclesiam episcopo præsentantur, & dum ad ostium pervenerit, hanc dicat orationem.*

Deus qui in omni loco tuæ dominationis dedicator assistis, exaudi nos, quæsumus, ut inviolabilis hujus ecclesiæ permaneat consecratio, & beneficia tui muneris quæ supplicat mereatur. Per.

Intrantibus illis sequatur hæc. Antiph. Ingredere, benedicte Domine, præparata est habitatio sedis tui. *Ps.* Misericordias tuas.

NOTA.

Si sunt autem reliquiæ, ponantur honorifice sub confessione altaris, vel in loco condigno cum tribus portionibus Corporis Domini, & cantent has Antiph: Exaltabunt Sancti in gloria lætabuntur in cubilibus suis. *Ps.* Cantate Domine canticum. Sub altare Dei &c. *Ps.* Beati immaculati: *Subponatur etiam tabula sacra, super quam infundatur olcam sacratum, & postea per quatuor angulos altaris ex ipso crux figuretur. Finito hoc dicat hanc orationem:* Deus qui ex omni coaptione, &c.

Post hæc vestiatur altare cum Antiph. Ornaverunt &c. *Oratio post velatum altare:* Descendat, quæsumus Domine Deus noster &c.

Incipit commendatio oratorii cuicumque sanctorum volueris delegare.

Tibi sancta Dei genetrix virgo Maria, vel tibi sancte Johannes Baptista &c.

Post hæc induat se pontifex eum sacris ordinibus suis & ornata ecclesia, bis senisque aeeensis, & introduetis luminibus præfatis, solemnem sie ineipiat litaniam.

Deus qui ecclesiam tuam sponsam vocare dignatus es, ut quæ haberet gratiam per fidei devotionem, haberet etiam eo nomine pietatam, da ut omnis hæc plebs nomini tuo serviens hujus vocabuli consortio digna esse mereatur, & dum jugiter per vestigia tua graditur, ad cœlestia promissa te ducente pervenire mereatur. Per Dominum.

Alia.

Deus qui sacrandorum tibi auctor es munerum, effunde super hanc orationis domum benedictionem tuam, ut ab omnibus invocantibus nomen tuum defensionis tuæ auxilium sentiatur. Per.

Graduale. Locus iste a Deo factus est inæstimabile Sacramentum, inreprehensibilis est. ℣. Deus cui adstat angelorum chorus, exaudi preces servorum tuorum. Alleluja. ℣. Adorabo ad templum. Alleluja. ℣. Benedictus es in templo. *Off.* Domine Deus in simplicitate cordis mei lætus obtuli universa, & populum tuum qui repertus est vidi cum ingenti gaudio. Deus Israel, custodi hanc voluntatem. ℣. Majestas Domini ædificavit templum, videbant omnes filii Israel gloriam Domini descendentem super domum, & adoraverunt, & conlaudaverunt Dominum dicentes: Deus Israel.

Super oblata.

Omnipotens sempiterne Deus, altare nomini tuo dicatum cœlestis virtutis benedictione sanctifica, & omnibus in te sperantibus auxilii tui munus ostende, ut hic Sacramentorum virtus & votorum obtineatur effectus. Per.

Præfatio.

✠ Unde nos quoque te supplices deprecamur, ut altare hoc sanctis usibus præparatum cœlesti dedicatione sanctifices, & sicut Melchisidech sacerdotis præcipue oblationem dignatione mirabili suscepisti; ita imposita novo huic altari munera semper acceptare digneris, ut populus qui in hujus ecclesiæ domum sanctam convenit, per sancta libamina cœlesti sanctificatione salvatus, animarum quoque suarum salutem perpetuam consequatur. Per Christum.

Communio. Domus mea domus orationis vocabitur, dicit Dominus, in ea omnis qui petit accipit, & qui quærit invenit, & pulsanti aperietur.

Ad complendum.

Quæsumus, omnipotens Deus, ut hoc in loco, quem nomini tuo indigni dedicavimus, cunctis petentibus aures tuæ pietatis accommodes. Per.

Item alia missa.

Deus qui ecclesiæ tuæ in sanctis montibus fundamenta posuisti, da quæsumus, ut nullis errorum subruatur ineursibus, nulla mundi perturbatione quatiatur; sed apostolica sit semper institutione firma, & tua interventione secura. Per Dominum.

Super oblata.

Omnipotens sempiterne Deus, qui legalium differentias hostiarum in unius hujus saerificii perfectione sanxisti, respice propitius de throno gloriæ tuæ, & super hoc altare benedictionis tuæ munus effunde, & in eo sic temporales hostiæ consecrentur, ut perpetuæ vitæ sumentibus proeurent substantiam. Per.

Ad complendum.

Sanctificationem domus tuæ, Domine, supplieiter reeolentes, exaudi, & sanctorum tuorum saera dedieatione lætantes, in eorum nos faeias, quæsumus, sorte partieipes. Per.

Lectio lib. Apocalypsis Johannis apostoli.

In diebus illis venit angelus, & loeutus est mecum diecns: veni ostendam tibi sponsam, &e. *usque* in libro vitæ & agni.

Sequentia S. Evangelii secundum Lucam.

In illo tempore, egressus Jesus perambulabat in Jerieo &e. *usque* quod perierat.

Missa specialis ædificantis ecclesiam.

Deus qui saerandorum tibi auctor es munerum, ad sanctificationem loei propitius adesse dignare, ut qui hæc in honorem tui nominis eondiderunt, proteetorem te habere in omnibus mereantur atque eustodem. Per.

Alia.

Deus qui loca nomini tuo dieata sanetificas, & benedictionibus tuis dieanda præeedis, præsta quæsumus ut quod beato apostolo tuo ill. famulus tuus ill. hoc in ædificio deputavit digno ei præparetur offieio. Per.

Super oblata.

Votorum nostrorum munus, quæsumus Domine, propitiatus assume ut talibus saerificiis exoratus, & nostris veniam delictis impertiaris, & hujus tabernaculi ex te sanetificati eumulatorem exaudias. Per.

Post communionem.

Sanctificati, Domine, salutari mysterio, quæsumus, ut pro nobis non desit oratio, quorum nos donasti patroeinio gubernari. Per.

Benedictio in dedicatione ecclesiæ.

Inclina, Domine, aurem tuam ad me, & exaudi me. Respice de cœlo Christe super gregem & agnos tuos, porrige manum tuam super ipsos, & benedic corpora & animas eorum, ut in consortio Sanctorum accipiant benedictionem cœlestem, lumen angelicum, Spiritum sanctum Paraclitum. Amen.

Qui ex aqua & Spiritu sancto sunt renati, qui pretioso Sanguine tuo in terra sunt comparati, qui signum tuum Christe in frontibus eorum acceperunt, tuos esse concedas in die judicii, & quos pretioso sanguine redemisti, in tuo regno jubeas adunari. Amen.

Et sicut benedixisti patriarchas, & prophetas, & apostolos, martyres, & confessores, virgines & sacerdotes; sic benedic Domine gregem istum, qui in nomine tuo in ecclesia ista hodie sunt congregati. Amen.

Et sicut liberasti tres pueros de camino ignis ardentis per angelum tuum, sic libera, Domine, gregem istum de inferno, & de diaboli potestate, & terrena cupiditate, & de variis languoribus. Amen.

Culpis parcas, peccata remittas, ut mundos & immaculatos in die judicii recipias ipsos, sicut recepisti Heliam & Enoch justos in regnum cœlorum. Amen.

Quod ipse præstare digneris, qui cum Patre & Spiritu-sancto vivis & regnas, per omnia sæcula sæculorum. Amen.

Benedictio Dei Patris, & Filii, and Spiritus-sancti. Et pax Domini sit semper vobiscum.

Item alia.

Benedicat & custodiat vos omnipotens Deus, domumque hanc sui muneris præsentia illustrare, atque suæ pietatis oculos super eam die ac nocte dignetur aperire. Amen.

Concedatque propitius, ut omnes qui ad dedicationem hujus basilicæ devote convenistis, intercedente beato ill. & ceteris Sanctis suis, quorum reliquiæ hic pio amore venerantur, vobiscum hinc veniam peccatorum vestrorum reportare valeatis.

Quatenus eorum interventu ipsum templum S. Spiritus quo sancta Deus Trinitas jugiter habitare dignetur, efficiamini, & post hujus vitæ labentis excursum ad gaudia æterna feliciter pervenire mereamini. Amen.

Quod ipse præstare dignetur, cujus regnum & imperium sine fine permanet in sæcula sæculorum. Amen.

His expletis, per VII. dies in ecclesia missa celebretur, & ab illa die usque ad octavum sine intermissione luminaria ardeant, & si solemnis domus est per totidem noctes laus ibi celebretur.

Antiph. Sanctificavit Dominus tabernaculum suum &c. *ut supra.* ℣. Adorabo ad templum sanctum tuum & confitebor nomini tuo Domine.

Invitatorium. Ædificavit Dominus turrem in Jerusalem. *In I. noct. antiph.* Introibo in domum tuam, Domine, Adorabo ad templum sanctum tuum. *Psal.* Verba mea auribus. *Antiphona* Dominus in templo sancto suo, Dominus in cœlo sedes ejus. *Psal.* In Domino confido. *Antiphona.* Domine quis habitabit in tabernaculo tuo? *Psal. ipse.* Aut quis requiescet. ℣. Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Sequntur preces.

Prima lectio ex lib. regum. Rex autem Salomon & omnis multitudo Israel qui convenerant; &c. *Exl.* 3. *reg. cap.* 8. *versic.* 5 *usque* solium tuum in sempiternum. ℟. I. Cum exiret Jacob de terra sua, vidit gloriam Dei, & ait: quam terribilis est locus iste! non est hic aliud, nisi domus Dei, & porta cœli. ℣. Vere Dominus est in loco isto, & ego nesciebam. Quam terribilis.

Secunda lectio. Convertit rex Salomon &c. *usque* egressi sunt de terra Ægypti. ℟. II. Erit mihi Dominus in Deum, & lapis iste quem erexi in titulum vocabitur Domus Dei, & de universis quæ dederit mihi, decimas & hostias pacificas offeram tibi. ℣. Si Dominus Deus meus fuerit mecum in via ista qua ego ambulo, & custodierit me. Decimas.

Lectio III. Stetit autem Salomon ante altare &c. usque servo tuo David patri meo. ℟. III. Surgens mane Jacob tulit lapidem, quem super posuerat capiti suo, & erexit in titulum, fundensque oleum desuper, votum vovit Domino, & dixit: vere locus iste sanctus est & ego nesciebam. ℣. Cumque obdormisset Jacob, vidit scalam cujus cacumen cœlum tangebat, & Dominum innixum scalæ, & dixit: Vere.

Antiphona in secunda nocturna. Tollite portas principes vestras, & elevamini portæ æternales. *Psal.* Domini est terra. *Antiph.* Adorate Dominum in aula sancta ejus. *Psal.* Afferte Domino. *Antiph.* Suscepimus Deus misericordiam tuam in medio templi tui. *Psal.* Magnus Dominus. ℣. Revelavit Dominus condensa, & in templo ejus omnes dicent gloriam.

Lectio IV. Ergone putandum est &c. *usque* Et cum exaudieris propitius eris. ℟. IV. Exaudisti, Domine, orationem servi tui, ut ædificarem templum nomini tuo: benedic & sanctifica domum istam in sempiternum Deus Israel. Domine, qui custodis pactum & misericordiam servis tuis qui ambulant coram te in toto corde suo. Benedic.

Lectio V. Si peccaverit homo in proximo loco &c. *usque* Patribus eorum. R. V. Domine si conversus fuerit populus tuus, & oraverit ad sanctuarium tuum, tu exaudies in cœlo Domine, & libera eos de manibus

inimicorum meorum. ℣. Si peccaverit in te populus tuus, & conversus egerit pœnitentiam, veniensque oraverit in loco isto. Et libera.

Lectio VI. Si clausum fuerit cœlum &c. *usque* orantis populi tui. ℟. Audi Domine hymnum & orationem quam servus tuus orat coram te hodie, ut sint oculi tui aperti, & aures tuæ intentæ super domum istam die ac nocte. ℣. Respice, Domine, de sanctuario tuo, & de excelso cœlorum habitaculo. Super domum istam.

Antiph. in III. nocturna. Sanctum est templum tuum, mirabile in æquitate. *Psal.* Te decet hymnus. *Antiph.* Introibo in domum tuam in holocaustis, reddam tibi vota mea. *Psal.* Jubilate I. *Antiph.* Beati qui habitant in domo tua, Domine, in sæcula sæculorum laudabunt te. *Psal.* Quam dilecta tabernacula. ℣. Suscepimus Deus misericordiam tuam in medio templi tui.

Preces.

Lectio VII. Si quis cognoverit plagam &c. *usq.* quam dedisti patribus nostris. ℟. VII. Ostendit mihi angelus fontem aquæ vivæ, & dixit mihi alleluja. Hic Deum adora, alleluja, alleluja. ℣. Vidi angelum Dei volantem per medium cœlum, voce magna clamantem, & dicentem. Hic.

Lectio VIII. Insuper & alienigena qui non est &c. *usque* Et facies judicium eorum. ℟. VIII. Narrabo nomen tuum fratribus meis, alleluja. In medio ecclesiæ laudabo te, alleluja, alleluja. ℣. Qui timetis Dominum laudate eum, universum semen Jacob magnificate eum. In medio.

Lectio IX. Quod si peccaverint tibi &c. *usq.* De terra Ægypti, Domine Deus noster. ℟. IX. In ecclesiis benedicite Deo alleluja, Domino de fontibus Israel, Alleluja, alleluja. ℣. Cantate Domino canticum novum, laus ejus in ecclesia Sanctorum. Alleluja, alleluja.

Incipiunt matutinæ laudes.

Antiph. Domum tuam Domine decet sanctitudo in longitudinem dierum. *Psal.* Dominus regnavit. *Antiph.* Jubilate Deo omnis terra. *Psal. ipsum:* Servite Domino in lætitia. *Antiph.* Sic benedicam te in vita mea, Domine, & in nomine tuo levabo manus meas. *Psal.* Deus Deus meus. *Antiph.* Benedictus es in templo sancto gloriæ tuæ, quod ædificatum est ad laudem & gloriam nominis tui, Domine. *Cum hym.* Benedicite omnia.

Antiph. In ecclesia sanctorum laudate Deum. *Psal.* Laudate Dominum. ℣. Domum tuam. *In evangelio antiph.* Domus mea domus orationis vocabitur. *Ad vesperam antiph.* O quam metuendus est locus iste, vere non est hic aliud, nisi domus Dei & porta cœli.

Incipit homilia in dedicatione templi.

Natalem templi hujus diem, &c.

No. VI.

(*See page* 176.)

ARCHITECTURAL NOTES UPON ATTLEBOROUGH CHURCH,

BY MR. WM. PATTON, ARCHITECT, FULFORD, YORK.

THE following Architectural Notes are intended to explain the subjects of the Plates, as well as to enable the reader to form as perfect an idea of the character of the church, as can be obtained, without an actual inspection.

PLATE A.—Outside view from the north-east, (*see page* 175,) showing the principal elevations in perspective, which, with reference to the ground plan, expresses a Cross Church, with nave and aisles, and without a chancel; having a tower at the point of intersection of the cross, and a porch of two stories on the north side, in the usual position.

In the Transition Decorated portion of the exterior is to be remarked the continuation of the label of the aisle windows as a string, stopping blunt against the buttresses: where a tolerably entire church of this date is to be found in this county, this continuation is not uncommon, either on the outside, or less often on the inside, although very generally rare in the style immediately preceding. The figures form four pinnacles on the porch; and the figure of Christ (now restored in the usual way of expressing the act of benediction) is on the saddle-stone of its gable. There have been crosses on the summit of every remaining gable, as the sockets testify. On Chaunticler's Chapel is a beautiful foliated cross, exhibiting the thorn-leaf springing from its stem; it is three feet high and two feet wide, exclusive of the sockets.

The exterior of the church appears all nave; the stunted tower contrasts with the beauty of the other parts; and it suffers in the feeling for propriety of effect by the want of a chancel.

DRAWING B.—Inside view looking east, (*see page* 166.) The interior is well proportioned, and is simply beautiful: the natural and harmonious tone of its colour, its comparative lofty dimensions, the fine arcades, and well-defined and softened lines of the nave roof, the interesting tracery of the windows, the subdued light, the general propriety of fittings, and its excellent workmanship, on the whole, render but little to be desired under existing circumstances. The windows tastefully filled with stained glass would indeed complete it as a model.

At the recent restoration, particles of stained glass were collected from various windows for the great west window: however praiseworthily misdirected zeal may have unfortunately been promulgated and recommended by Church Building Societies, in order to preserve in this manner the ancient materials of this art, such a course is sincerely to be lamented, for the sake of antiquarian knowledge; for how often is research assisted by a monumental window, although mutilated in the extreme.

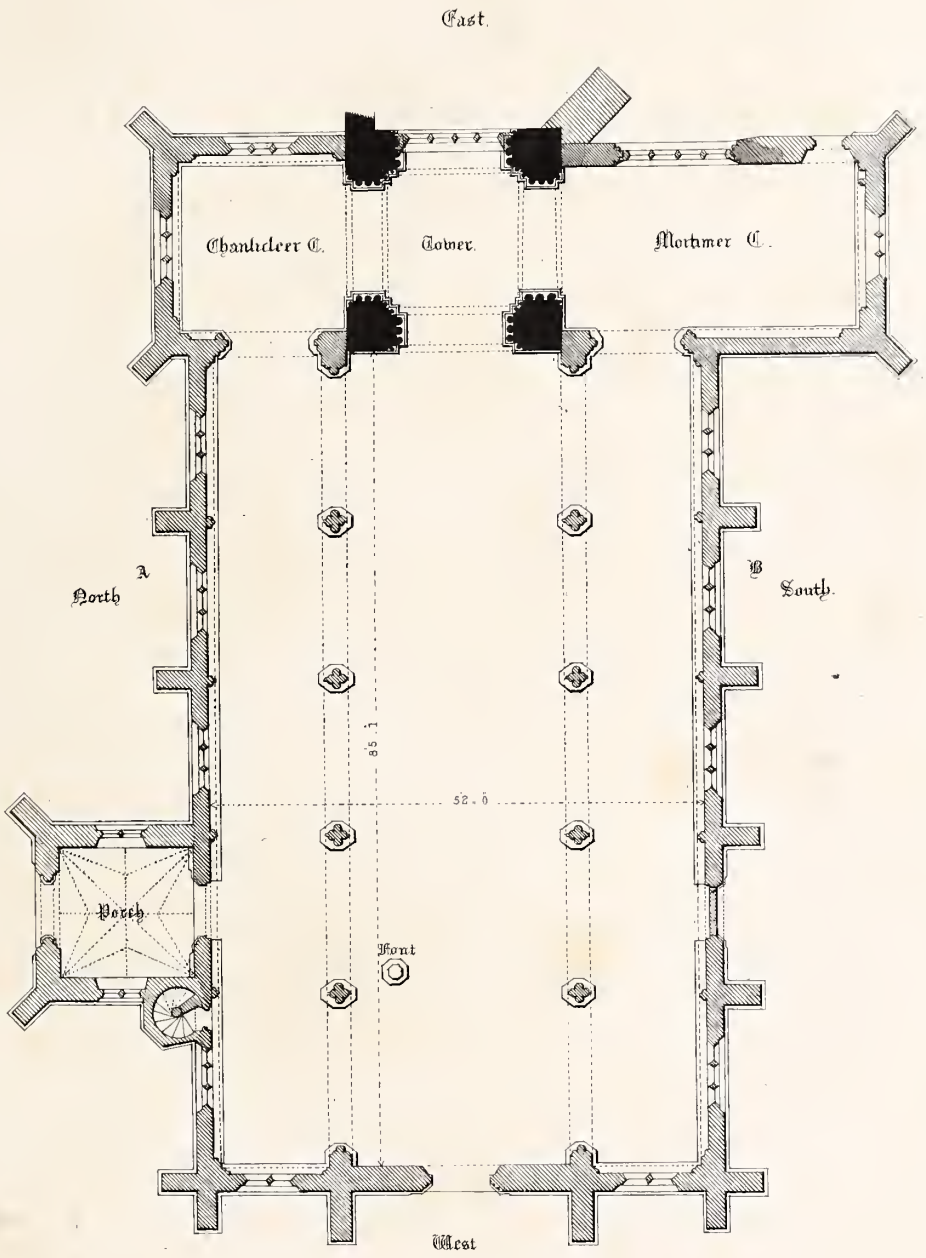
No. 1. Ground Plan.—The different gradations of tint show the remaining extent of each separate style. The tower is the most ancient part of the building, and is Norman up to the belfry story; the part above is early English, of rather late date, and is a little earlier in style than an arch and other portions of decorated date, built up in the walls of Mortimer's Chapel. The nave and aisles, and the chapels, are next in succession, and are Transition from Decorated to Early Perpendicular; the porch, the roofs, and the screen, rather later in the Perpendicular period; some, but few, modern barbarisms fill up the list.

There is a bench-table of stone round the inside against the external walls of the aisles and chapels. A piscina is at the south-east corner of Mortimer's Chapel. There have been some monumental brasses in the building, as the incisions in various slabs show. A coped monument, with a cross fleury raised upon it, lies near the north door. (*See vignette, page* 176.) The old font has been superseded by one of more appropriate design, and placed near the most western pillar on the north side. The screen has been one of the most gorgeous in the county of Norfolk, which is noted for the abundance and splendour of its screens.*

No. 2. Transverse Section.—The clear space of the aisles together is exactly equal to the width of the nave. The height of the nave to the ridge piece is exactly twice its width, or equal to the whole clear width of the building. These are proportions producing good results, and worthy of being borne in mind.

No. 3. Longitudinal Section.—The main arches of the nave and the blank arcade are of slightly compound curves, but so little varied from parts or segments of circles as scarcely to be seen, but by attentive examination. It may be observed, that this building is a little subsequent in date to the first adoption of the four-centered arch. The height of the nave arches, from the floor to the intrados at the crown, is equal to twice the clear width between the pillars, and the height of the piers double the height of the arches from the springing. It is not attempted to support any of these attenuated theories, which, from a coincidence, would deduce a rule; but this coincidence of proportions, it may be asserted, indicates a

* See page 141.



Ground Plan.

Scale of 5 0 10 20 30 40 50 Feet

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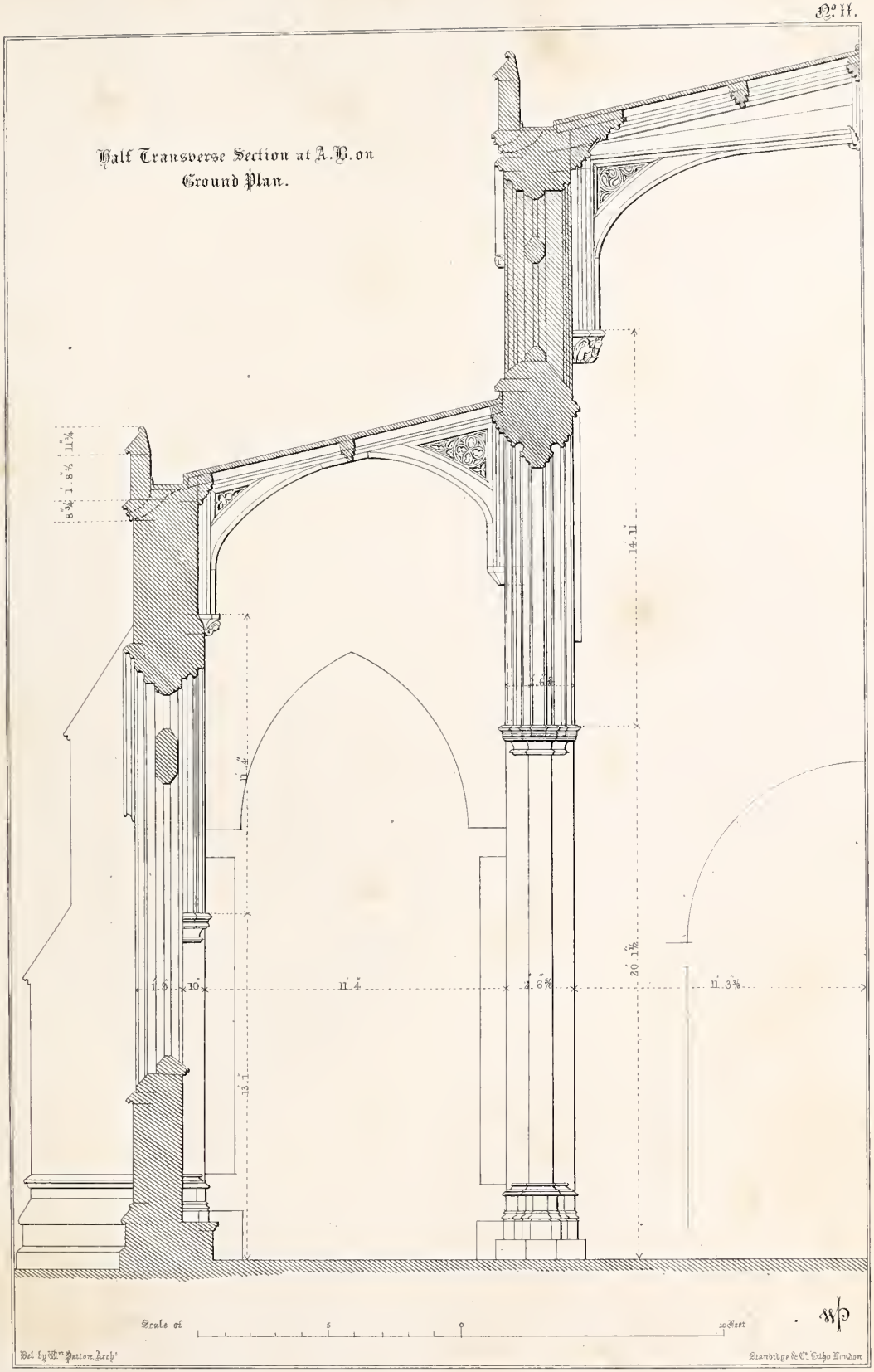
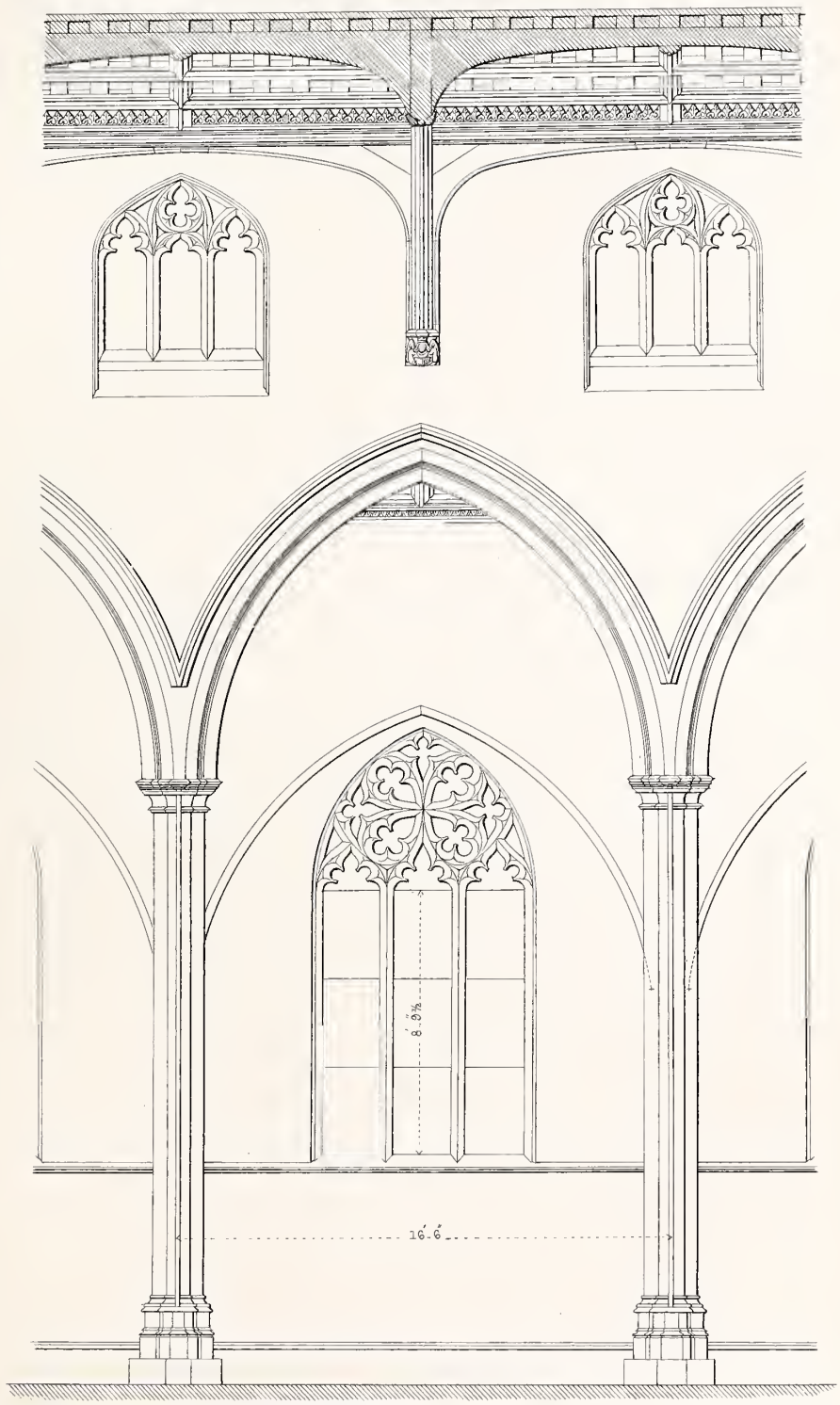
Attleborough Church, Norfolk.



Attleborough Church, Norfolk.



One Compartment of Nave. Interior Looking North.

Scale of 5 0 10 Feet.

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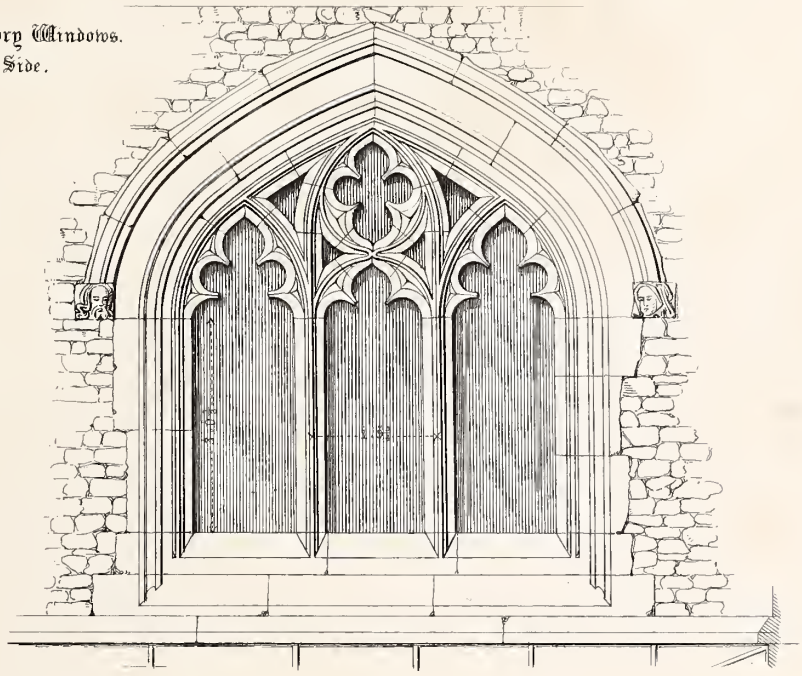
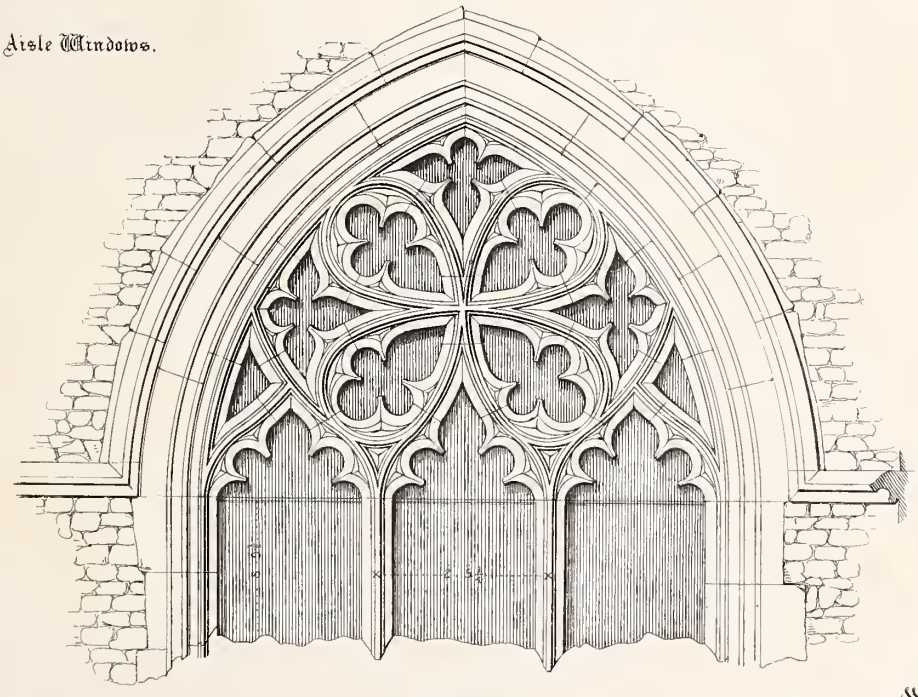
Attleborough Church, Norfolk.

Clerestory Windows.
N. Side.



Aisle Windows.



Scale 1 of an Inch to a Foot

0 1 2 3 4 5 6 7 Feet.

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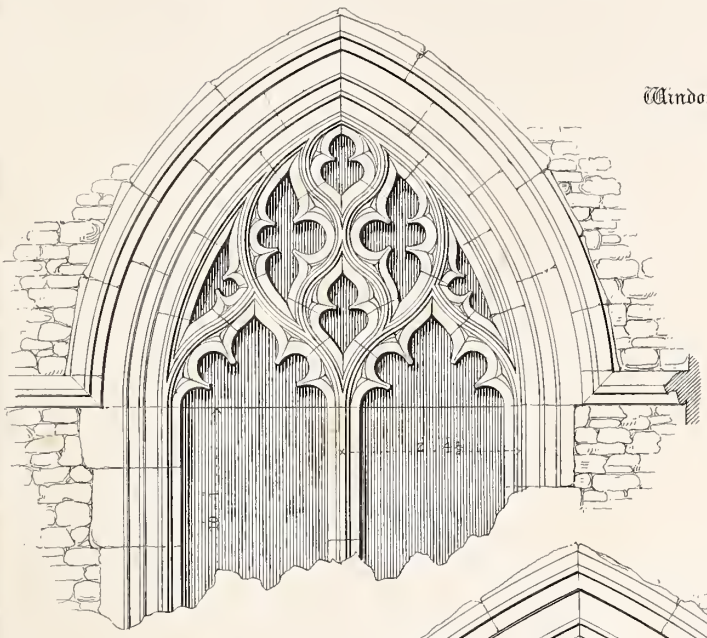
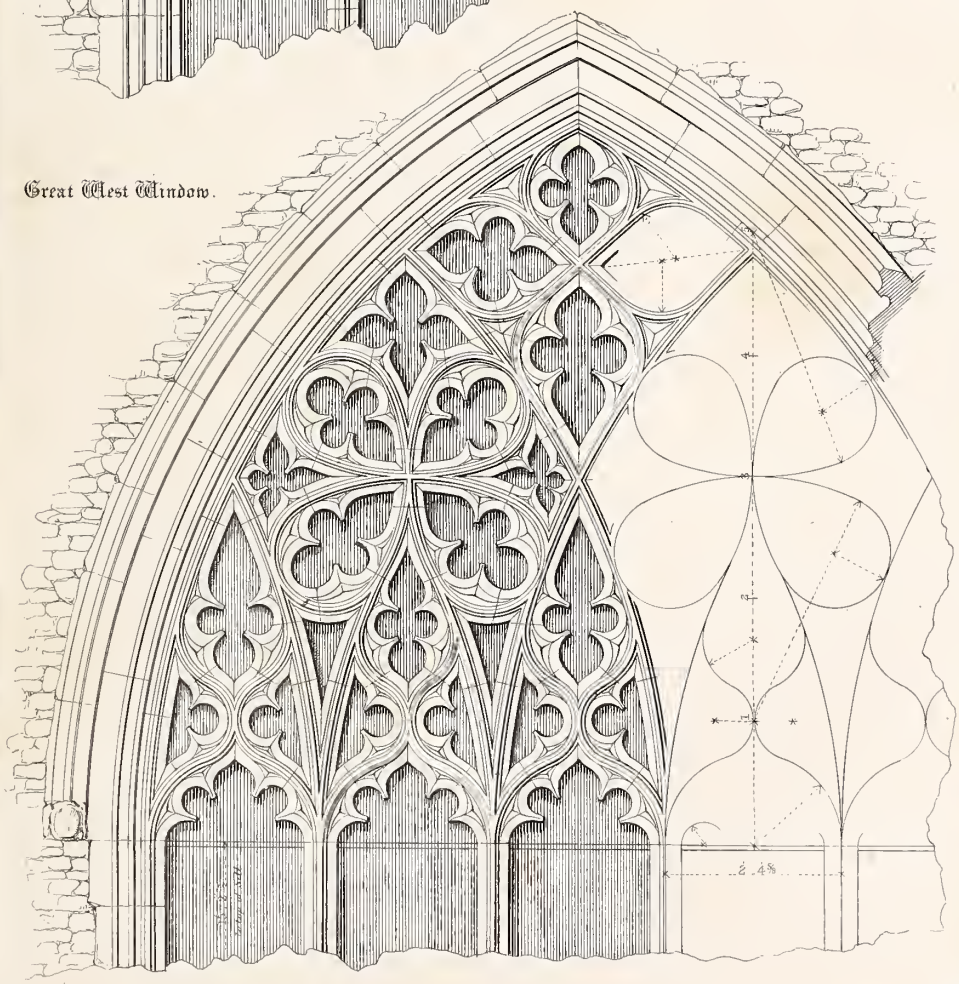
Attleborough Church, Norfolk.

Windows, West End of Aisles.



Great West Window.



Scale of 0 1 2 3 4 5 6 7 Feet

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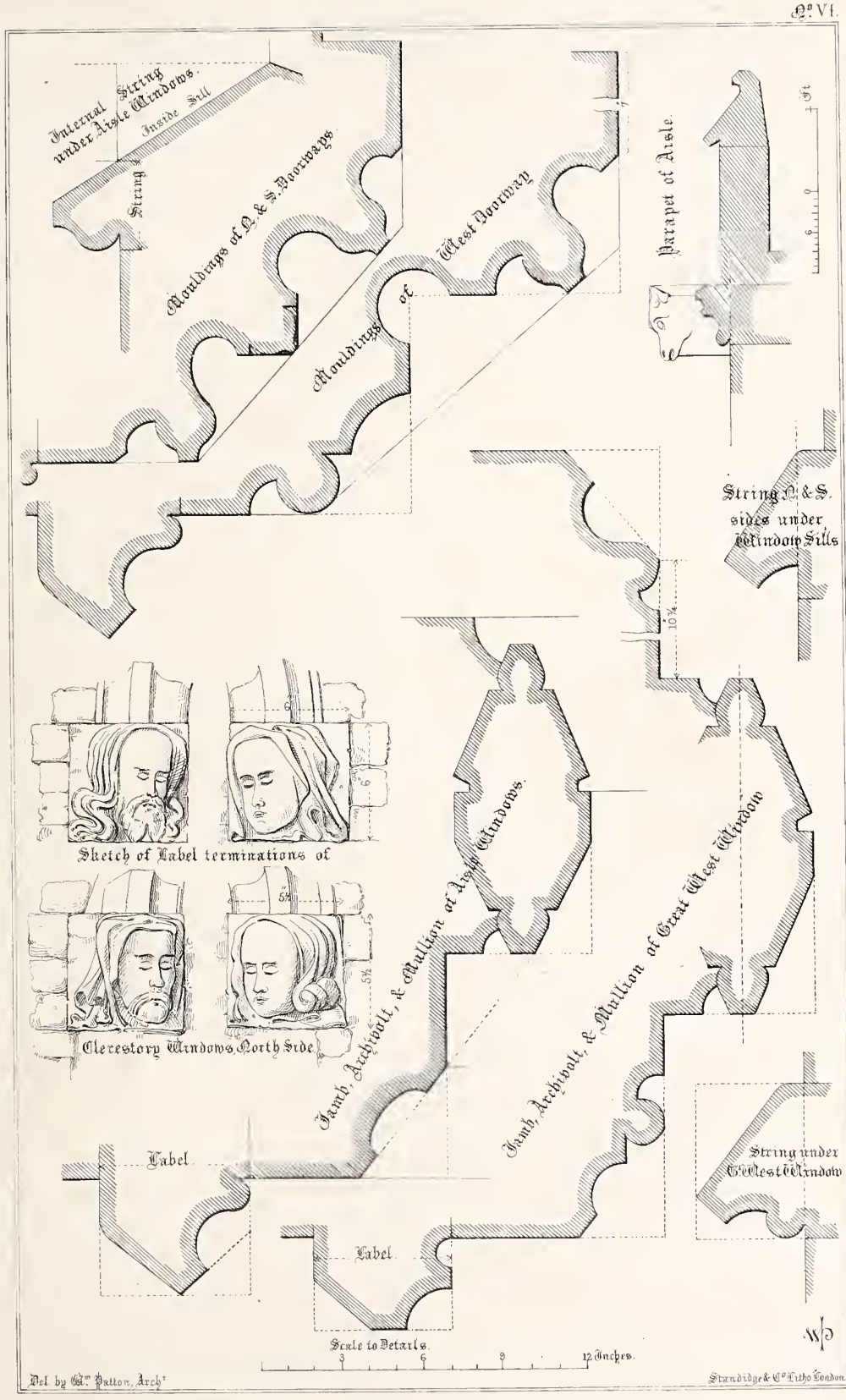
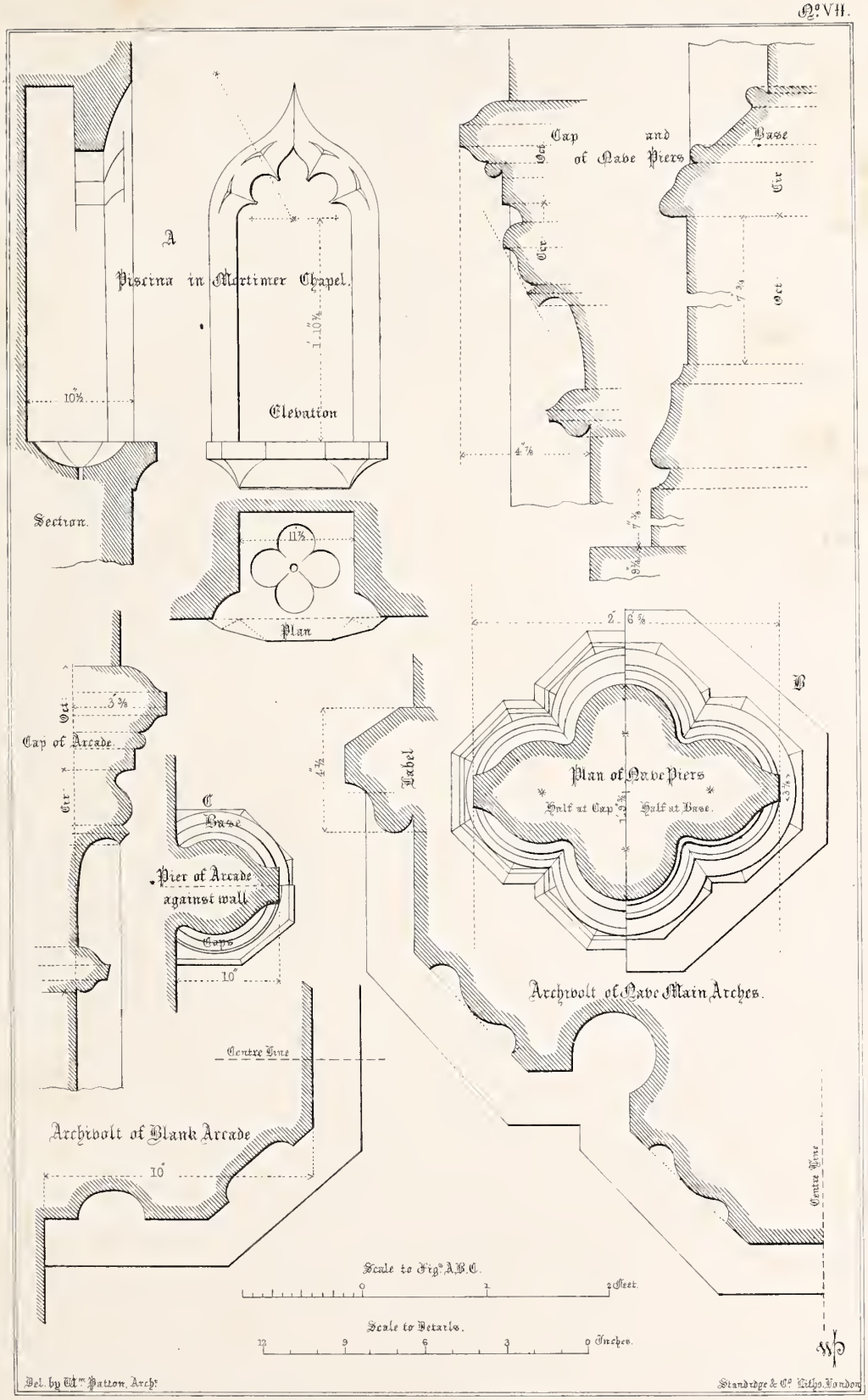
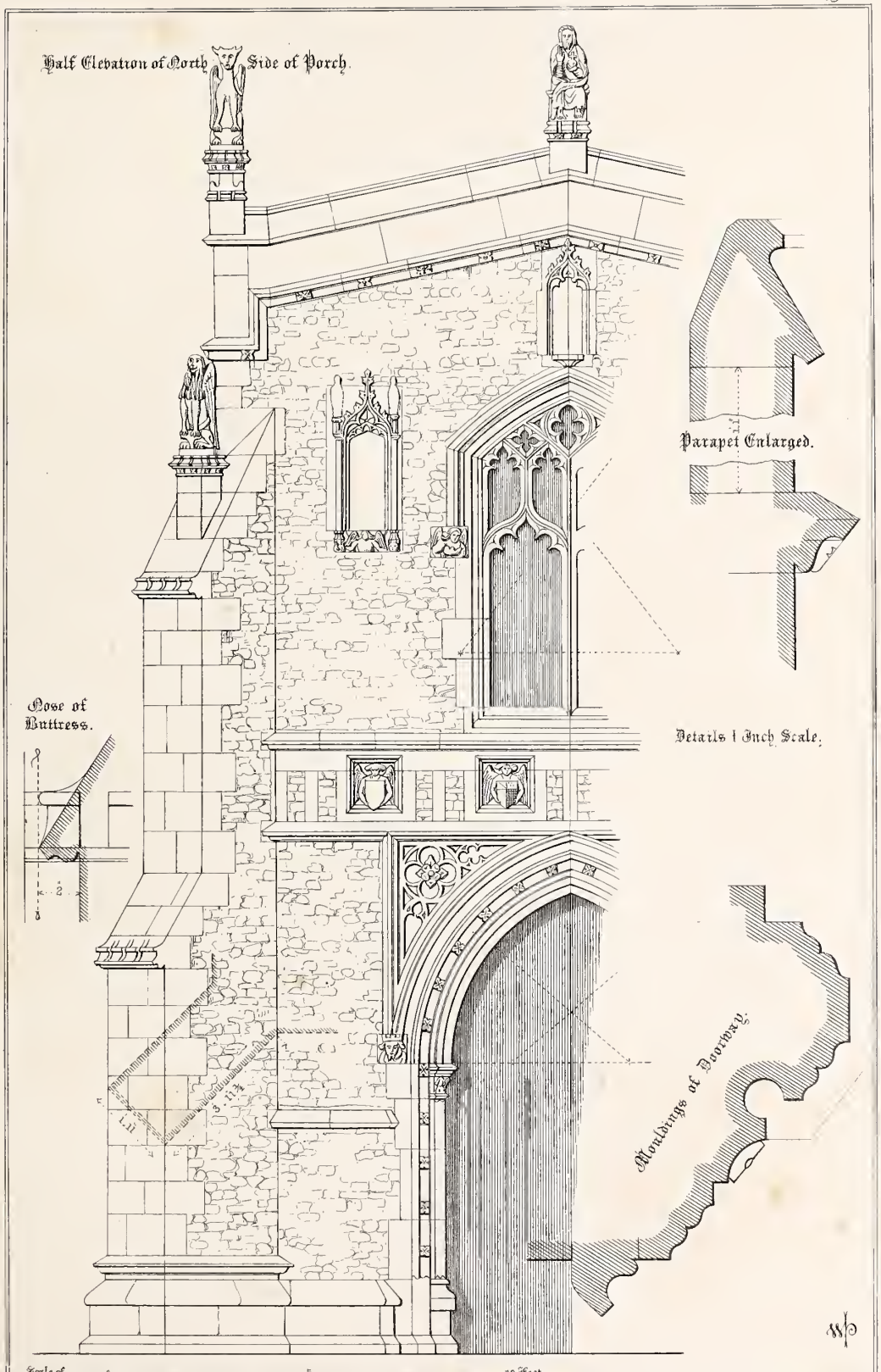
Attleborough Church, Norfolk.


Internal String under Aisle Windows.
Inside Sill
String
Mouldings of N. & S. Doorways
Mouldings of West Doorway
Parapet of Aisle
String N. & S. sides under Clerestory Windows Sills
Sketch of Label terminations of Clerestory Windows North Side
Jamb, Archivolt, & Mullion of Aisle Windows.
Jamb, Archivolt, & Mullion of Great West Window
String under G.t West Window
Label
Label
Scale to Details.
3
6
9
12 Inches.
Del. by Gl.n Patton, Archt.
Standidge & Co.a Litho London.

Attleborough Church, Norfolk.



Attleborough Church, Norfolk.


Half Elevation of North Side of Porch.
Parapet Enlarged.
Nose of Buttress.
Details 1 Inch Scale.
Mouldings of Doorway.
Scale of 0 5 10 Feet

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Attleborough Church, Norfolk.

Door at foot of Stairs to Room over Porch.

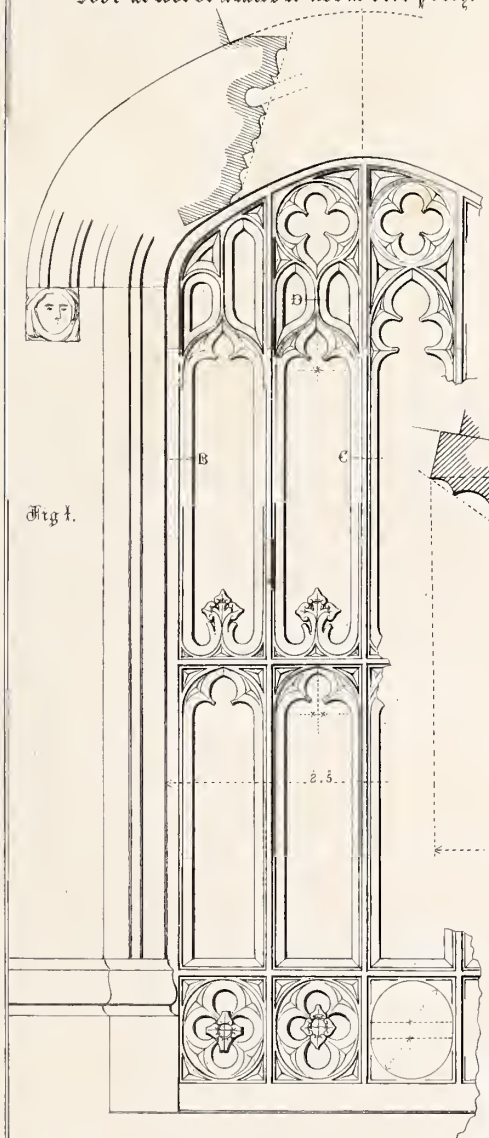


Fig 1.

Wooden Corbels supporting helves of Nave Roof

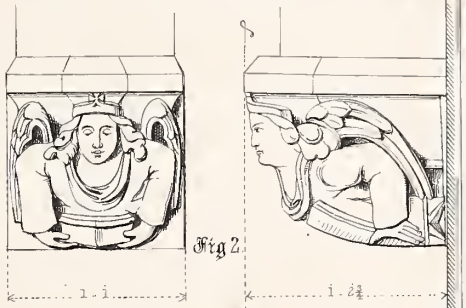
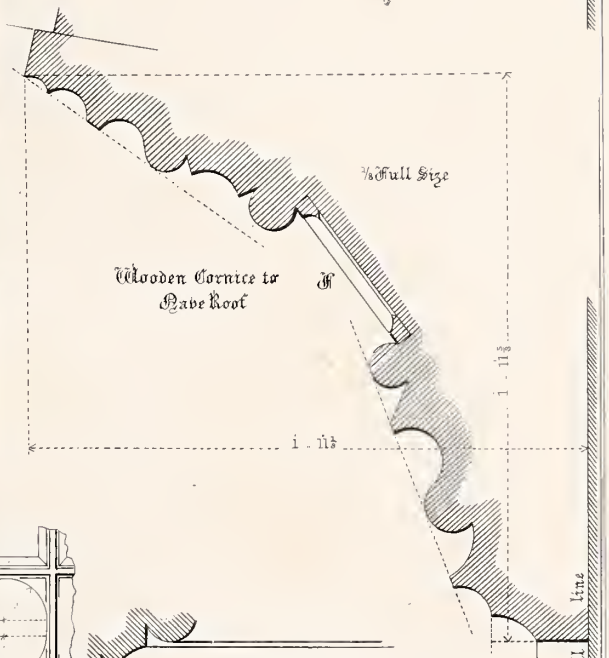
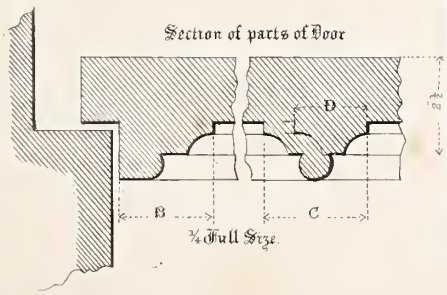


Fig 2.



Wooden Cornice to Nave Roof

Section of parts of Door



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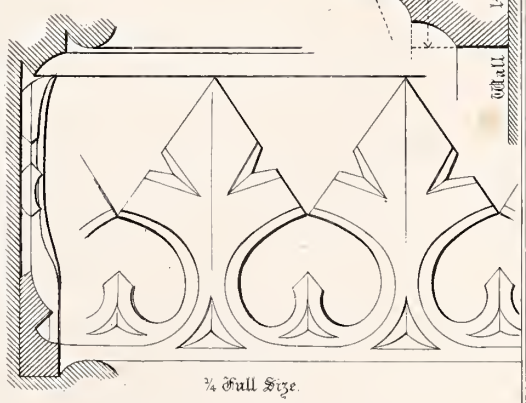

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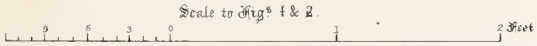
Ornament in Cornice at F.

Scale to Figs 1 & 2.



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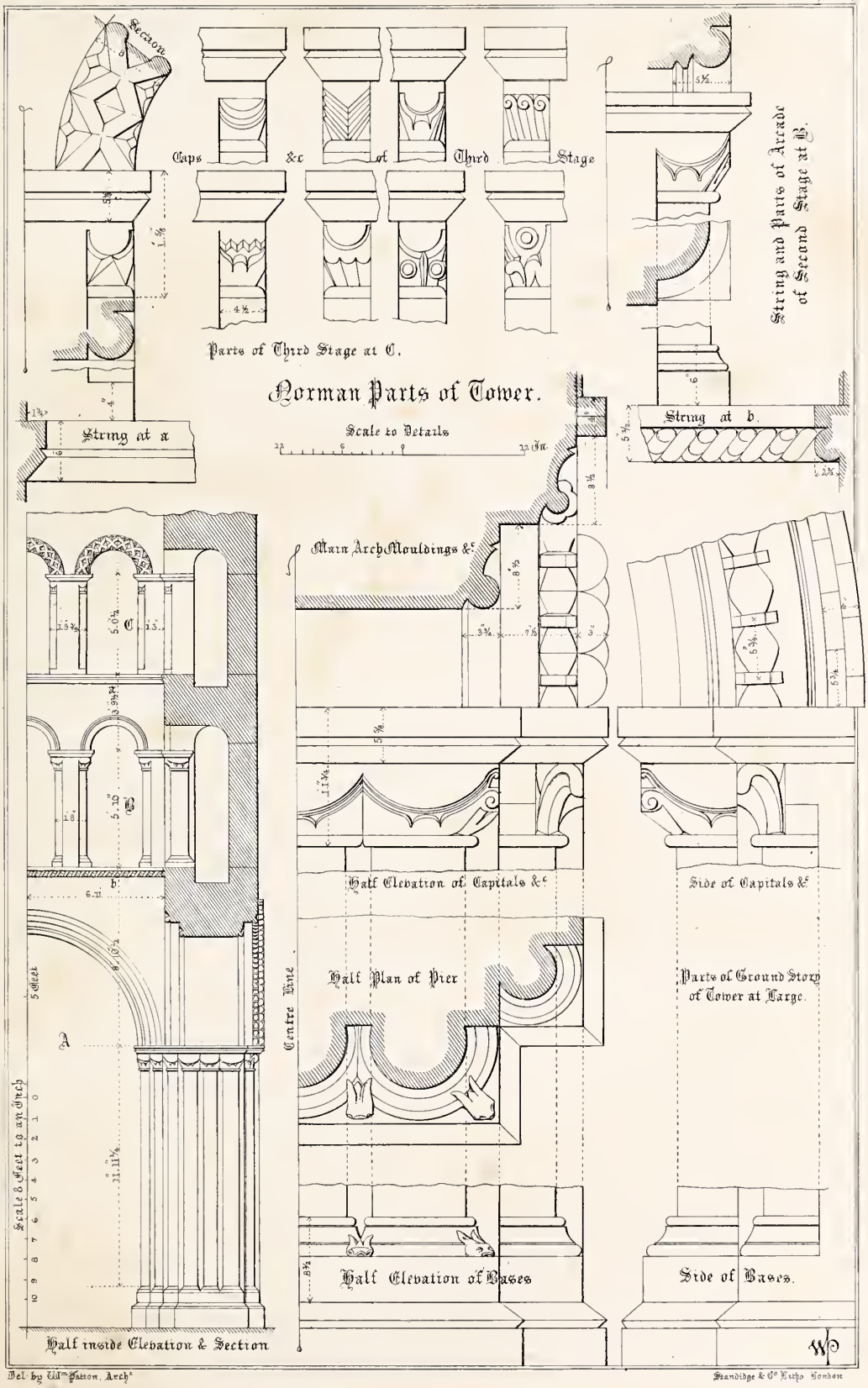
Section
Caps &c of Third Stage
Parts of Third Stage at C.
String and Parts of Arcade of Second Stage at B.
String at a
String at b.
Norman Parts of Tower.
Scale to Details
Main Arch Mouldings &c
Half Elevation of Capitals &c
Side of Capitals &c
Half Plan of Pier
Centre Line
Parts of Ground Story of Tower at Large.
Half Elevation of Bases
Side of Bases.
Half inside Elevation & Section
Scale 8 Feet to an Inch

Del. by Wᵐ Fatson, Archᵗ

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Attleborough Church, Norfolk.

systematic mind in dealing with its elementary design. Buildings, it is allowed, in most instances, bear the impress of the peculiar knowledge, feelings, and mental discipline of the architects: a methodical disposition might then manifest itself in the example before us.

The principal weight of the roofing is thrown vertically upon the corbels, by means of helves and curved braces supporting the main principals, and the pole-plates acting partially as an arched wall-plate, abutting against the helves; there is consequently little or no lateral pressure on the clerestory walls. The noble cornice (3 feet wide), and the broad lines of the common rafters ($6\frac{1}{2}$ in. by 4 in., eight inches apart), as was before observed, are of great service for effect.

The roofing is covered with lead, and drained by means of gurgoyles shooting the water from the building: there is much authority for this, and the appearance, it will be admitted, is extremely picturesque, but the method, for the durability of the building, or the comfort of the interior, is of very questionable prudence. The improved method of fall pipes for drainage was not invented until some years' advance into the Perpendicular period, if we may assume it from the evidence of the fact in other buildings.

The blank arcade against the aisle walls and round part of the Chapels, (intended, no doubt, principally for ornamental purposes, a circumstance common in many later Norfolk churches,) renders the intermediate wall under the arcade, between the buttresses, of less importance in the construction. This wall is one foot nine inches in thickness, an instance of extreme lightness in ecclesiastical buildings, considering the nature of the materials, which are round, uncut rubble flints, similar to pebbles, the largest of which seldom measures more than nine inches across.

Nos. 4 & 5. Windows.—The great west window is a good composition: it would have looked more effective with leading lines of bolder dimensions; the two centre mullions in the head are of the same size as the vertical mullions; those in the remaining parts of the head are one-quarter of an inch less, as if something of the kind had been felt necessary when designing it; but the difference, it is needless to say, is too minute to be observed.

Nos. 6 & 7. Details.—Mr. Paley, in his "Manual of Gothic Mouldings," classes some from this church in the late Decorated period, and with reason; for the features of that style show themselves in this example, notwithstanding evidence that the church was built within that time usually assigned to the Perpendicular period.

In No. 7, the nave piers 𝔅 are unique, their effect is very fine. On reference to the section, it will be observed that the nosing on each side is flush with the wall above; the same with the pier ℭ of the blank arcade; an ingenious method of acquiring stiffness with lightness of appearance.

No. 8.—Half elevation of north side of porch, which is vaulted with stone springing from corbels, having a large boss at the intersection of the ribs in the centre. There is a room over the porch, approached by a staircase entered from the north aisle, (see Plate I.) The angels bearing shields over the porch doorway, and the design of the spandrels of the doorway, are nearly obliterated by decay, the material in which they are executed being soft and porous marlstone. The sculpture in freestone is generally perfect; that about the porch is of good design, but not so well executed.

No. 9. Wood Work.—The corbels supporting the nave timbers are of oak. The door into the staircase is in one piece.

No. 10. Norman parts of Tower.—The variety of the details is striking; that side of the main archivolt adjoining the nave exhibits two rather rare ornaments. On the base of the north-east pier of the tower is sculptured the representations of fishes, (given for convenience in the elevation of the bases at large.) At the north-east internal angle on the east side, in the third stage, upon the springing stone of the first arch of the arcade, is sculptured a heart in mezzo-relief, rudely executed. This is the symbol of the nativity of the Virgin, and, with the fishes before mentioned, was no doubt intended to typify the dedication of the original Norman church, according to the figurative spirit of that age. This church appears to have been cruciform in plan. Norman Cross churches are not common in England: this example might perhaps be safely added to the list of those that once existed.

This edifice, architecturally considered, offers some useful points of study, and is worthy of more than a passing notice, if it were only for its peculiar artistical beauty, and the manner in which some of the features of the earlier and later styles harmonize.

That part of the edifice having the appearance of late Decorated, may be regarded as partaking of the type or character of the churches in the immediate neighbourhood, of which Deopham, Hingham, Great Ellingham, East Harling, and a few others, are the principal; whilst they all partake, in a greater or less degree, in that characteristic appearance so well known to the church tourist, which is attached to all Norfolk churches.

Every county has its peculiarities in the styles of its architecture; their features, it may be, varied in particular districts. Artistical management, no doubt, in a great measure, influences this; but the nature or similarity

of materials employed principally governs it; hence the approximation of feature and appearance in those places where flint is abundantly used. Flint is the principal building material of any consequence, for masonry, indigenous to this county, and is commonly used for walling, uncut, as taken from the pit. In the period of papal supremacy, the art of flint-cutting, which began in the Decorated period, had, at the close of the monasteries, arrived at an astonishing degree of excellence. Flints were formed into small squares, so straight and even, that, when closely set, the surface of the wall, at a moderate distance, appears one solid, smoothly-polished surface. The Bridewell, Norwich, is a noted example. The fashion of filling in the interstices of blank pannelling for ornamental parapets, strings, plinth bands, blank windows, the pannelling of the surfaces of buttresses, or other work of a similar description, was much used in the perpendicular style, and has a peculiar richness of effect. St. Michael's Coslany, Norwich; the ruins of Walsingham Priory; a ruin called the Friars, near Burnham; and numerous other examples, exist in different parts of the county. In the church under consideration are two or three examples of this description; the best is that of a blank window over the south doorway, of the same solid forms in freestone as the mullions and tracery of the adjacent aisle windows, and filled with cut flint fitting exactly to the cusps; the whole flush with the external face of the wall.

Flint-cutting for building purposes has not, in modern times, kept pace with the general advance of the building arts; so much of the higher characteristics of ancient work of this description, under such circumstances, is in a degree unattainable.

The Rev. Thos. H. Kerrich, about the early part of the present century, amassed a considerable number of drawings from different parts of the kingdom, and from Norfolk in particular; some of the subjects refer to Attleborough Church. Though they are not of great scientific value, they contain useful hints apart from their worth, as exhibiting many things that have since that time passed their period of existence. They are in the British Museum, in the department of MSS.

There are few subjects so fruitful or delightful as the study of Ancient Architecture, and to the rising generation of young architects, that of England promises to be at least as useful, and perhaps as profitable, as the fascinating and beautiful remains to be found in Classic land.

York, 29*th Dec.* 1846. Wm. Patton.

No.

LIST OF INCUMBENTS

From the Institution Books of the Diocese of Norwich, with Extracts from Blomefield's

---

Robter Attleburge portio M^ri^ to xxxv. mare, D.D. B.

ATTLEBURGH

Domesd.

Dñs Robertus de Tateshale est patronus duar portionum Rectorq
Rector ejusdem habet mansum eum xxvii. aeris terræ Estimatio Portionis

Hamo persona de Attleburgh 20 Ed. I. (Nigr. Reg. Bur. 6.)
Reetor majoris partis inservit Curæ Animarum, 2 bns vicibus et

ATTLEBURGH MAJOR PART.

	Reetors of the Greater Part, or Hamon's Portion.	*Patrons.*
From Dr. Tanner's MS. in the Office of the Bishop's Registrar.	In Ric: I^st's^ time, Walter Persun, Clerk.	Maud, daur of Adam. (*Clifton.*) B.
	In K. John's time, Lawrance de Sco Albano or (of St. Albans.)	Isola de Arderne. B.
	In Hen. III^d's^ time, Godfrey Giffard.	Hugh de Albany. B.
	Peter Giffard, Clerk.	Hugh de Albany. B.
	Master William de Shirewood.	Isabel, widow of Hugh de Albany in right of Plasset's Manor, held in dower. B.
	Haman de Warren.	Do., remainder to Sir Robert de Tateshale. B.
Lib. i. 53, 13 Kal. Aug.	1314. Will. son of Sim. de Hedersett.	The Bishop by lapse, (*who dispensed with his want of age.* B.)
102, 13 Kal. Maii.	1323. Greg. of Hedersete.	Will. of Bernak.
112, 16 Kal. Dec.	1324. Will. of Hedersete, (*Sub-deacon, instituted on resig. of Greg. de Hedersete, who was instituted again as proxy for Wm.*)	The same, [1328 (11—92.) T.]
Lib. a. 29, 25 Feb.	1358. Ric. of Burton. Ric. Gerland.	Lady Ada Clifton, (*Sir Adam Clifton, Knt., for this turn.* B.)

VII.

AND PATRONS.

History of Norfolk, (*marked* B,) *and Dr. Tanner's Manuscript,* (*marked* T.)

Mariæ (Wolm. 236,) portio M^{ri} Tide Mortuo mari XII. marc.

MAJOR PARS.

eaĩ habet mansum cum XXVII. acris terræ Willms de Mortuo mari est patronus tertiæ portionis et Willms XIII. marc. Procuratio constitutio et Synodalia XII^{d} Denarii. S. Petri II^{s} IIII^{d}.

15 Ed. I. (Tin Norf. n. 12.)

rector Minoris tertiâ vice . . . . . tin (Revisio, T.)

ATTLEBURGH MINOR PART.

	Rectors of the Lesser or Third Part, commonly called Westker	*Patrons.*
From Dr. Tanner's MS. in the office of the Bishop's Registrar.		
	1295. Jeffery, son of Walter de Hengham. B.	
Lib. i. 20, prid. Kal. Jun.	1306. William of Corby. John Curson of Carleton.	Sir Jno. Thorpe, K^{t}. and Lady Alice his wife.
83, 5 Non Maii.	1320. Oliver of Mountpynson, (*on Carzoun's resignation, who changed this for Taterset, St. Andrew.* B.)	The same.
	Rob. Tallyour (1349, 27 *July.* B.)	(*Sir Const. Mortimer, Knt.* B.) [*Ado bon ejus conc,* 27 *Jun.* 1374. (*Heyd* 56.) T.]

ATTLEBURGH MAJOR PART.

	Rectors of the Greater Part, or Hamon's Portion.	*Patrons.*
Lib. v. 84, 29 March.	1369. Jois Stampet, (*at the resignation of Ric. Gerland of Burton.* B.)	The King as Guardian of the heirs of Constantine Clifton, deeēd.
Lib. vi. 308, 24 Jul.	1404. Peter Leverich (*of Gerboldisham.* B.) (1438, 10 *April, Ralph Lord Crumwell, Knt., was patron of two turns of the united parts, and Sir John Clifton, Knt., in right of Margaret his mother, (who presented Leverych,) had the third turn, and now the Lord Crumwell granted his advowson in the two turns, to John de Ratclyff, Knt. and Thomas his son, and his heirs for ever.* B.)	Lady Margaret of Clyfton, (*for this turn.* B.)
Lib. x. 41, 12 Dec.	1441. Will. Russell, [*S.T.B.* T.]	Thomas Radeliffe of Landwade, (*Cambsh., son of John de Radcliff, Knt.* T. & B.)
Lib. xi. 90, 2 Aug.	1456. Tho. Fayerclowe,(*S.T.P.* T.&B.)	Hoñble Lady Alicia Ogard.
174, Ult. Apr.	1470. John Heyhoo.	William Hastings during the minority of John Son & heir of John Rateliff, deeēd. (*Sir Wm. Hastyng, Knt., Lord Hastyng, Sir John Saye, Knt., and John Grene.* B.) [*Will. Hastings, &c., raone Cust Man de Attleburgh, durante min æt Joes fil et hær Joes Ratcliff defci test ejus prob* 10 *Aug. port Hamonis,* 1479. *Sepultus Cancello. Gel.* 237, (*Vide Rastell's Entries,*) 477. T.]
	1503. Thomas Butler, [*R.* 1503 (*Rix.* 147, 1512 *Depos. N.* 255, *ad Coll. Epi. p laps.*) T.]	
Lib. xiv. 53, 13 Nov.	1506. Edward Bothe.	The King by lapse, [*ad Coll. Epi. p laps.* T.]

ATTLEBURGH MINOR PART.

	Rectors of the Lesser, or Third Part, commonly called Westker.	*Patrons.*
Lib. vi. 26, 3 Jun.	1374. Simon Howysson of Skulton.	Rob. of Mortuomari.
77, Par. Dec.	1381. John Warbald, (*Dec.* 30. B.)	Do.
187, 5 Feb.	1393. John Goodrich.	Lady Margaret Rob. Mortymer.
Lib. viii. 86, 19 Maii.	1424. Tho. Cove, (*on Goodrich's resignation.* B.)	John Fitzrauff, Esq.
Lib. xi. 6 ult. Nov.	1446. Henry Sything.	Will. Warner, Esq.
40, 14 Jan.	1451. Tho. Algar, (*on Sything's resignation.* B.)	The same.
67 ult. Oct.	1452. Walt. Pamyn.	Do. (*John Conyers, Esq.* B.)
Lib. xii. 44, 17 Mart.	1476. John Radclyff.	John Conyers, Esq.

ATTLEBURGH MAJOR PART.

	Rectors of the Greater Part, or Haman's Portion.	*Patrons.*
Lib. xiv. 60, 24 Oct.	1516. George Polley (*or Poley.* B.)	Lady Margaret, widow of Lord Fitzwater.
Lib. xvii. 69, 15 Dec.	1540. John Williamson, (*Clerk. In* 1554 *it was united to the third part, so he was Rector of both. He had been Master of the College.* B.)	Robert Earl Sussex. [1555. T.]
Lib. xix. 184, 28 Apr.	1565. Will. Kyng.	Thomas Earl Sussex. [*E col. de Attleburgh. T.*]
Lib. xx. 53, 12 Sept.	1580. Ric. Bond.	The same.
75, 8 Mart.	1581. John Rawlyns.	Do. [1604. T.] (*United the same day to the lesser part.* B.)
Lib. xxvii. 51, 30 Nov.	1613. John Forby, (*S.T.B.* — 1627, (*Com. Suff.* 1636. T.]	Richard Hunt.
Lib. Montague, 29 Dec.	1638. Henry Nerford, [*S.T.B.* T.]	Thomas Pettus, Esq.
Lib. Sparrow, ult. Jun.	1683. Rich. Bickley, (*A.M.* B.)	Sir Fr. Bickley.
Lib. Trimnel, 22 Dec.	1708. Humfrey Bickley.	Sir Fr. Bickley, Bart.

ATTLEBURGH MINOR PART.

	Rectors of the Lesser, or Third Part, commonly called Westker.	*Patrons.*
Lib. xiv. 187, 30 Jun.	1524. Ric. Claydon, (*Brother to John Claydon, Master of the College.* B.)	The Bishop by lapse. [*Coll. Dni Epi p laps.* T.]
Lib. Rackheth, 138, 15 Sept.	1532. Alarius Whitelock.	Ant^{y}. Gurney, Esq. (*Mr. Robt. Fen, and John Sotherton for this turn by grant of A. Gurney, Esq.* B.)
Lib. xvi. 21, 26 Nov.	1536. Stephen Prewett.	Do. [*ad præs assign Ant. Gurney arm.* T.]
Lib. xvii. 110, 19 Mart.	1544. John Williamson, [*A.M.* T.]	Do. (*James Underwode by grant of Ant. Gurney, true Patron.* B.)
Lib. Induct. 59, Maij.	1547. Gilbert Barkley, (*S.T.P. Bp. of Bath and Wells.* B.)	The Archbishop by lapse. [*ad Coll. Dni Archiepi p laps. vac p creat ult Incumb. Epm B. Wellenseor.* T.]
Lib. xix. 118, 22 Aug.	1565. William King.	[*ad præs assign ejusd.* T.] (*Christopher Heydon in right of Ant. Gurnay, Esq., vacancy happening by the last incumbent's promotion to Bpk. of Bath and Wells.* B.)
	Ric. Bond, [*S.T.P.* T.] (*Henry Baide or Barde.* B.)	
Lib. xx. 75, 8 Mart.	1581. John Rawlyns.	Henry Gurney, Esq.
Lib. xxii. 51, 21 Dec.	1613. Henry Womack, (1614 *United to Great Ellingham, where he died,* 1628. B.)	The same.
16 Jun.	1629. John Forby.	The King by lapse.
Lib. Montague, 27 Jun.	1639. Henry Nerford, [*S.T.B.* T.]	Edw^{d}. Gurney, Esq.
Lib. Sparrow ult. Jun.	1683. Ric. Bickley.	Sir Fr. Bickley.
Lib. Trimnel, 29 Apr.	1709. Tho. Bond.	Sir Roger Potts, Bt. (*perpetual Patron*) *United to Ellingham Parva.* B.)

ATTLEBURGH MAJOR PART.

	Rectors of the Greater Part, or Haman's Portion.	*Patrons.*
Lib. Trimnell, 12 Feby.	1753. Edward Chamberlayne.	W^{m} Windham, Esq. NOTE.—1755, Augst 19, the Rectories of Attleborough, Major and Minor, were consolidated.
21 August.	1755. Edward Chamberlayne.	William Windham, Esq.
16 August.	1773. John Fairfax Francklin.	Do.
31 March.	1803. Fairfax Francklin.	Rev^{d} Rich^{d} Haighton.
4 Jan.	1839. Jonathan Tyers Barrett, D.D.	Sir Edw^{d} Smijth, B^{t}.

LIST OF REGISTER BOOKS.

The Register Books of this Parish, for Baptisms, Marriages, and Burials, are ten in number, the entries in which begin in the sixth year of the reign of King Edward VI.

No. I.* (Parchment) contains the Baptisms, Marriages, and Burials, from 1552 to 1645 inclusive, and from 1649 to 1652 inclusive.

No. II. (Parchment) contains the Baptisms from 1653 to 1698; Burials from 1653 to 1696, and Marriages from 1653 to 1697, inclusive.

No. III. (Parchment) contains Baptisms and Burials from 1683 to 1782, and Marriages from 1683 to 1753.

No. IV. Contains Marriages from 1754 to 1812, inclusive.

No. V. Contains Burials and Baptisms from 1703 to 1812, inclusive.

No. VI. Contains Burials from 1813 to 1847, now in use.

No. VII. Contains Marriages from 1813 to 1837.

No. VIII. Contains Baptisms from 1813 to 1841.

No. IX. Contains Marriages from 1837 to 1847, now in use.

No. X. Contains Baptisms from 1841 to 1847, now in use.

* In this volume are wanting the leaves containing Burials 1600; Marriages, Christenings, and Burials, 1601 and 1608; Marriages and some Baptisms, 1609; some Baptisms and Burials, 1610; Marriages and some Baptisms, 1611, and some Baptisms, 1612.

For the years 1645 to 1649 the entries are very irregular, "because," as is recorded, "of the troublesome times."

ATTLEBURGH MINOR PART.

	Rectors of the Lesser, or Third Part, commonly called Westher.	*Patrons.*
Lib. Trimnell, 27 Jun.	[1728. Evan Bousen. T.]	[*ad præs Dni Epum Norwic. p laps.* T.] (*Presented by Mrs. Windham after the advowson was purchased of the Pottses, and now* (1737) *holds it united to Taseburgh.* B.)

LANDS NOW BELONGING TO THE CHURCH AND PARISH OF ATTLEBOROUGH.

A PIGHTLE, on Apportionment Map, No. 40, containing 3A. 1R. 28P. (Bounded on N. by land allotted to the Poor of Attleborough for firing; on E. by Parish of Besthorpe; on W. by Turnpike Road to Norwich, and on S. by land belonging to Henry Ling, Esq.) Now let to R^d^ Goldspink, at the rent of £8 15*s.* per ann.

PART OF HATCHETT PIECE, on Apportionment Map, No. 492, containing 10A. 0R. 20P. (Bounded on N. by a private road; on E. by Ley's Lane; on W. in part by land belonging to Robert Stevens, and in part by land belonging to R^d^ Palmer; on S. by land belonging to R^d^ Palmer.) This land is occupied by George Gayford, at the rent of £23 per ann.

NOTE.—This land was given by Sir Thomas B. Beevor, Bart., in exchange for Nos. 1073, 1074, 1075, 1076, 1077, containing, in the whole, 8A. 2R. 19P.

A PIECE OF LAND, on Apportionment Map, No. 174 and part of 91, containing 0A. 1R. 25P. (Bounded on the E. by Turnpike Road to Norwich; on the S. by the premises of the Donor, Messrs. Cann and Clarke, and others, and on the N. and W. by the estate of Sir Edward Bowyer Smijth, Bart., who made the grant of this land, together with £200 in money, for the erection of the Schools now standing thereon.

A rent charge on 'Nerford's Pasture' (No. 80 on the Apportionment Map) of £2 12*s.*, to be given in Six Twopenny loaves to 6 poor Widows, at the Church, after Service, every Sunday throughout the year, and 2 shillings to the parish Clerk for attending the distribution thereof.

On the 8th of March, 1838, 35A. 3R. 4P. of Freehold land belonging to this Parish were sold by Auction, pursuant to an order of the Poor Law Commissioners, issued to the Board of Guardians of the Wayland Union, in ten lots, for the sum of £1205—which sum, with the exception of above £200, now in the hands of the Poor Law Commissioners, was applied to the erection (in part) of the Union House at Rockland, St. Peter's. The rents of these lands, prior to the above sale, were paid to the Churchwardens, and entered in their accounts with the Parish.

There are now belonging to the Parish the following pieces of land, numbered on the Apportionment Map 632, 633, 634, bequeathed by the Rev^{d} H^{y} Nerford for the education of 6 poor boys—270 left by Sir F. Bickley to be distributed to the Poor on Christmas Day—1278 and 36 allotted by Act of Parliament for fuel—454, 455, 455^{a}, left by Andrew Reeder, the rents of which are to be given to 6 poor aged men—312, rent paid to the Ringer of the Morning and Evening Bell—and Nos. 230, 797, 830, and 1222, allotted to the Surveyors of the Highway.

MEMORANDUM.

In the year 1844 the North and South Aisles of the Church were newly roofed—the window frames repaired and filled with new glass—oak doors put in the Porch and West entrances—the South entrance bricked up—the Chapels thrown open to the body of the Church—the whole of the floor relaid (in part with fresh materials)—and all necessary repairs done by the Parish, at the cost of £600.

In the same year a Faculty was obtained for refitting the interior of the Church. The expenses of this work were defrayed by a Grant of £100 from the Incorporated Society for Enlarging and Rebuilding of Churches and Chapels; £20 from the Norwich Diocesan branch of the same Society; and a General Subscription amounting to £1,042 6*s.* 6*d.*

In the year 1846 the Organ was purchased for £105, also raised by Subscription, and placed behind the Screen, which had been removed, a few months previously, from the East to the West end of the Church.

Also, at the same period, were presented to the Church the Bible—the Lectern and Steps—the Altar Service Books—the Cover and Linen for the Communion Table—the Needle-worked Carpets for the Altar-floor, Pulpit, and Reading-desk—and the glazing of the great West window, as stated in Chapter XII.

No. VIII.

(*See page* 172.)

OF THE GATHERING AND DISPENSING THE DEVOTIONS OF THE PEOPLE FOR THE POOR, FROM THE CLOSE OF THE SIXTH CENTURY TO THE REIGN OF WILLIAM THE FOURTH.

Almsgiving, by whatever name it has been called, has ever been considered an essential part of Christian devotion; and from the earliest times associated with public worship. "You go to church," says St. Chrysostom, "to obtain mercy—first show mercy; make God your debtor; and then you may ask him, and receive with usury. We are not heard barely for the lifting up of our hands; stretch forth your hands, not only to heaven, but to the poor. If you stretch out your hands to the poor, you touch the very height of heaven; for He that sits there receives your alms. But if you lift up barren hands, it profits nothing."

The Sacramentary of Gregory the Great, which was used by Augustin and his companions, who were sent into this country in the close of the sixth century, for the conversion of our Anglo-Saxon ancestors, and which was in use here, though with some variations, from that period to the reign of Edward VI., makes a due provision for the discharge of this duty in the

Service for the celebration of the Eucharist;* and in several of the Anglo-Saxon Canons, we find the oblations to the church, as a provision for the poor, injoined by the ecclesiastical authority of the day;† and the proper dispensation of the people's alms inforced, as well upon the suffragan Bishops as upon the clergy generally. In these, almsgiving is continually spoken of as being of Christian obligation, not only at the times of attending the divine or mystical liturgy, but also as the fitting accompaniment in other religious exercises: and the neglect or mismanagement of those who were entrusted with the devotions of the people on these occasions, and who were remiss either in enjoining the duty, or increasing the store of the sacred treasury, or in dispensing its contents, from time to time, agreeably to the necessities of those of whose interests they were at the same time both the legal and the sacred guardians, was guarded against by suitable admonitions, as well as by ecclesiastical censures. Hence the charitable offerings of a Christian people were termed their *devotions;* and the goods of the church, as being thus gathered and accumulated, obtained the name of *the goods of the poor;* inasmuch as, at the first, the poor were to be sustained and relieved out of them.

The answer made by Gregory to Augustin, when he inquired, How the oblations which the faithful bring to the altar should be divided? was, That it is the custom of the Apostolical See to charge Bishops when they are ordained, to divide all the emoluments that might accrue into four parts: the first for the Bishop and his family, that he may be able to keep hospitality—the second, for the Clergy—the third, for the poor—and the fourth, for the repairing of churches. But, he observes, there is no occasion for us to speak at present of hospitality, or showing mercy to those who live in common, inasmuch as all that you have, beyond what is necessary, is to be spent in works of piety and charity; according to what the Lord and Master of all teaches us, who says, Give that in alms which you have over and above; and behold, all things are clean unto you.

The complete establishment of the monastic system, after the Norman conquest, led eventually to the appropriation of ecclesiastical benefices to religious houses, or the transfer of them in full right to the Monks, as an absolute property, to be held by them for their maintenance and sole benefit:

* Postmodùm legitur Evangelium. Deindè cantatur Offertorium (et offeruntur à populo oblationes et vinum, è quibus in altari ponuntur, ut sacrentur) et dicetur oratio super Oblata. Liber Sacramentorum Divi Gregorii, in Liturgicon Ecclesiæ Latine Pamelii.—Tom. ii. p. 178. 4to. Colon. Agrip. 1571.

† The excerptions of Ecgbrith, A.D. 740, canons 4, 5, 55, 105. Cuthbert's Canons at Cloves-hoo, A.D. 747, canon 26. Odo's Canons, A.D. 943, canons 2 & 9. Elfric's Canons, A.D. 957, canon 24. Canons made in King Edgar's reign, A.D. 960, canons 49, 55, 56. Dunstan's Penitential Canons, about A.D. 963, canon 76. King Ethelred's Laws Eccles., A.D. 1014, canons 2, 4, 7.—Johnson's Collection of Ecclesiastical Laws.

and, in the course of time, this practice became so much the custom of the land, that, before three centuries had elapsed, above a third part, and that consisting generally of the richest benefices in the kingdom, were in the hands of some monastery or abbey. In the first instance, these parishes were served by one of the members of their own body, who had no temporal interest accruing from the duty beyond that which he shared in common with his brethren of the same house. But when the Monks were restrained by Episcopal authority from having a personal cure of souls, and, agreeably to the rule of their Order, were confined within their cloisters, the ministration of the parishes of which they had the advowson was delegated to others of the secular clergy, as Capellans, Vicars, or Curates (all which titles meant the same office,) who received a competent salary for their services. And when, again, these stipendiary ministers were wronged by those under whom they held their cures, and oppressed by the sorry allowances given them, and grievous services imposed upon them, the Bishops obliged the appropriators to present their livings to perpetual Vicars, who had an interest in them for life, and who were bound by no other tie or dependence to the convents than that of Rectors to their patrons. And this they did in obedience to the constitution of the Church, which "declared it to be dishonourable, and contrary to canon, for the religious orders, to whom it was granted, to convert parochial churches to their private benefits, to serve them in their own persons; and therefore decreed, that in such they should appoint perpetual Vicars, to be instituted by the Bishops, with such fixed and competent incomes as they might be pleased to assess them." But the object of this canon was again invaded by the ingenuity of those against whom the force of it was directed, for the Monastic orders, with a very fair appearance, referred to the religious institutions by which the Church enjoyed its revenues, and divided the tithes and profits of a parish into three parts, and assigned one to the priest, one to the church, and one to the poor—took the two latter to themselves, and plausibly released the parochial ministers, whom they appointed, as well from the expense and burden of repairing their churches, as from administering to the poor parishioners the alms of their congregations.* By this means, it seems that the fruits of parochial charity were withdrawn from their benefit for whom they were designed, and gathered rather for the support of the inmates of those establishments than for the poor and needy of the people generally.

* A resident rector ought to be, and commonly is, the best friend to the poor. One fourth part of the benefice was, of old, deputed for the use of the poor. This was one pretence for infeodations and impropriations of Tithes. For the Infeodator or Impropriator always pretended to take the poor's share, that so it might be the more faithfully dispensed than by the Incumbent. — Johnson's Collection of Canons Lega. Constitu. of Othobon, 1268. In vol. ii. Note.

The Legatine Constitutions of Othobon, which were made in the reign of King Henry III., A.D. 1268, strictly forbade Bishops to confer a church subject to their jurisdiction on another Bishop, Monastery, or Priory, by right of appropriation, unless he on whom they conferred it was oppressed with poverty, or unless there was some other lawful cause that the appropriation might be rather esteemed agreeable to piety than contrary to law. Some, also, says the Canon, that they might swallow up the whole of the profit of a church that used to be subject to a Rector, but now is granted to them, leave it destitute of a Vicar; or, if they do institute a Vicar, leave him but a small portion, insufficient for himself, and for bearing the charges of the Archdeacons and other burdens, by which means what was granted as Alms becomes Rapine. Therefore, providing wholesome remedies in this respect, we ordain and strictly charge, that the Cistercians, and all who have Churches for their own use, if Vicars have not been placed in them, do, within six months, present Vicars to the Diocesans, who are to institute them. And let the religious take care to assign them a sufficient portion according to the value of the churches; or else, from henceforth, let the Diocesans take care to do it. And . . . . . we charge the premises to be done and observed by Bishops, as well as others, who have Churches for their own use.

There are other Canons in the Legatine Constitutions which show that the evil had spread from the Religious, not only to the Secular Clergy, but also to the laity; and that the interests of the poor had suffered in consequence.——Men, overrating themselves, undertake the cure, not only of many men in one Benefice, in which sometimes they do not reside, nor enter into holy orders, as the Cure requires; but also often heap up to themselves many and even innumerable cures; and, walking in vanities and lies, deceive the souls which they undertook to cure, for the thing is impossible. To rescue such men from danger, who, helping the flesh against the spirit, against God and Man, and industriously departing from God, throw themselves to the Devil, rob Christ of souls, and convert the alms of the poor to superfluous, not to say wicked purposes, the Constitutions of the holy Fathers, and of the Roman Pontiffs, and other men of authority, both now and of old, have carefully laboured. But many, hardened with covetousness, have lost the benefit of these labours; such (we mean) as not only wickedly take plurality of Benefices with cure of souls from the hands of the Prelates, but seize upon them by their own authority with violence, in a damnable manner; and, by wicked evasions retain them without the key of dispensation belonging to the Apostolical See. The evils, which from hence arise to the church are unspeakable; for her honour is tarnished, her authority annulled, the faith of Christ is demolished, the hope of the poor is vanished and gone, because they see the mouth of the rich and powerful open for the swallowing of every

Benefice that is like to be vacant. A wretched ignorant sinner boasts himself Rector, and does not receive but steals what is not his own. Disputes, scandals, animosities, rise among the rich; it is upon this account we fear that the Divine wrath flames against the men of these kingdoms; and the sins of some bring vengeance upon all. And we fear the like, or worse, for the future; unless God's mercy cure us by wholesome correction."—Canon xxix.

The evil was yet further increased, as is shown in the next Canon, by the system of holding livings in *Commendam;* a practice which seems to have begun in the middle of the ninth century. "The fall of man from his dignity has given such a loose to his desires," says this Canon, "that the edge of reason being blunted, and the rod of our anger, which was ordained against vice, being broken, nothing is thought wicked, which can gratify our *Covetousness;* which grows by being gratified. This is to be pitied in the Laity, so called, because left to vulgar employs; but in those who have the Lord for the portion of their inheritance, and who are to guide and govern others, it is the more bitterly to be lamented; as the guilt is more heinous, the toleration of it more dangerous. Of all the inventions of men against their own souls, what most of all confounds both Divine and Human laws we have found to be this:—that whereas, according to reason and the Statutes of the Law, every single Church ought to have a single Rector; yet some, unreasonably, and in contempt of right, having no other colour for seizing several Churches, and making haste by any means to be rich, procure vacant Churches to be held by way of Commendam, sticking by the words, and not the sense of the law, which sometimes permits one Church to be held by Tithe, another in Commendam. And whereas the right of Commendam was introduced by the Law (understood in a sound sense), not by way of command, but permission, for the benefit of the vacant Church; these men, for their own profit, take not only one but many Churches to be dissipated by Commendam. Among the many perils proceeding from this plague, we observe the waste of Church goods, and the contempt of Spiritual things to be the certain consequence of it, while these wretches rake together what ought to belong to others, and spend in luxury and pomp what was designed to be the alms for the poor. These sins do exceed in proportion Thefts and Rapines, as, according to the testimony of Divine law, 'Whoso bringeth an offering of the goods of the poor doth as one that killeth the son before his father's eyes.'* Now we, as we are by office bound,—do revoke all Commendams of Churches hitherto made, and decree them to be null unless the Commendam were made for the advantage of the Church, and for one only. And to prevent all tricks and fallacies, we ordain that

* See Ecclus., here quoted as Canonical, clxxxiv. v. 20.

no Church be taken in Commendam for above a year by any one that hath a Benefice with a Cure; and that more Churches than one be given to no one in Commendam."—Canon xxx.

By the Constitutions Provincial (by some called "the Extravagants") of the Synod held under Archbishop Stratford, at London, in the reign of Edward III., A.D. 1342, it was decreed, that "Whereas ecclesiastical men are entrusted with dispensing Tithes, and other things belonging to the Church, that the poor, by their prudent management, may not be defrauded; yet the *Religious of our Province having Churches appropriate, do so apply the fruits of them to their own use, as to give nothing in charity to the poor parishioners*, being regenerate sons of the churches to whom they are bound to do this, more than to strangers: by which means such as owe tithes and ecclesiastical dues become not only indevout, but Invaders, Destroyers, and Disturbers to the danger of their own souls and theirs, and to the scandal of many. Therefore, with the approbation of this sacred council, we ordain, That the *Religious, having Ecclesiastical Benefices appropriate, be compelled by the Bishops to distribute to the poor parishioners a certain portion of their Benefices in Alms: to be moderated at the discretion of the Bishops in proportion to the value of such Benefices*, under pain of the sequestration of the Fruits and Profits thereof till they yield a reasonable obedience to the premises."

Still, however, the influence of the Canon law proved ineffectual; and the evil, by which the poor were unrighteously deprived of the provision which the Church, as her Lord's Almoner, had been entrusted with for them, it should appear, having rather increased than diminished, the interference of the temporal law was, of necessity, resorted to, as the check by which alone the devices of a worldly minded and sordid spirit could be counteracted by the instrumentality of an enforced obedience to its supreme injunctions and prohibitions.

In the fifteenth year of Richard II., "Because that divers damages and diseases oftentimes had happened, and daily happened, to the parishioners of divers places, by the appropriation of the benefices therein, it was agreed and assented by the King in Parliament assembled at Westminster, that in every licence from henceforth to be made in Chancery of the appropriation of any Parish Church, it should be expressly contained and comprised, that the Diocesan of the place, upon the Appropriation of such Churches, should ordain, according to the value of such Churches, a convenient sum of money be paid and distributed yearly of the fruits and profits of the same, by those which should have the same Churches in proper use, and by their successors, to the poor parishioners, in aid of their living and sustenance for ever: and, also, that the Vicar be well and sufficiently endowed."

In the following reign it was found necessary that this statute should be

re-enacted in a more full and explieit manner; and, accordingly, in the fourth year of the reign of King Henry the Fourth, A.D. 1403, it was ordained, "That it should be firmly holden, and kept, and put in due exeeution; and if any Chureh be appropriated by liecnce of the said King Riehard, or of our Sovereign Lord the King that now is, after the said xv year, against the form of the said statute, the same shall be duly reformed after the effeet of the same statute, betwixt this and the feast of Easter next eoming; and if such reformation be not made between the time aforesaid, that the Appropriation and licenee thereof be made void, and utterly repealed, and annulled for ever. Moreover, it was ordained and established, that all the Vicarages void, annexed, or appropriated, and the licenees thereof had of the first year of the said King Riehard, how well soever that they which have united, annexed, or appropriated, such Viearages be in possession of the same, or by virtue of sueh licences may in any wise be in possession of the same in any time to eome, they shall be utterly void, revoked, repealed, annulled, and disappropriated for ever; and that from henceforth, in every Chureh so appropriated, a seeular person be ordained Vicar perpetual, eanonieally institute and induct in the same, and eovenably endowed by the discretion of the Ordinary, to do divine serviee and to inform the people, and to keep hospitality there; and that no Religious be in anywise made Vicar of any church so appropriated, or to be appropriated by no way in time to eome."—Chap. xii.

By whieh Statutes it was elearly the intention of the Legislature to prevent, for the future, the possibility of the Parochial eharge falling into the hands of Monastic or Collegiate bodies, and the poor being exeluded, by the means resorted to by the Members of such Corporations, from a due share in the contributions of their pious and eharitable brethren.

And as the rights and interests of the settled and deserving poor and needy, and others, who, by reason of their unavoidable ealamities and misery, were entitled to partieipate in the common eharity whieh it pleased God to lay up in His Chureh, and to administer by the hands of the Paroehial Clergy, were thus protected from the earliest times; so likewise were those persons who would prey unrighteously and dishonestly upon the piety of God's people, and rob His almonry; as well as others, who, through the influence of a misplaced eompassion, or from a regard to their own personal convenienee, were led to dispense their eharity injudieiously and undevoutly, were marked out as the proper objects of legal eensure and correction. In the 23rd of Edward III., the 7th of Riehard II., the 11th and 19th of Henry VII., and the 22nd of Henry VIII., six several Acts were passed for the punishment by imprisonment and bodily eorreetion, of sturdy Beggars and Vagabonds, as well as of those who should encourage or harbour them, or disturb the execution of any of the Acts whieh were put out against them by fines proportioned to their offences.

But as it was not provided in any of these Acts, how and in what wise the said poor people and sturdy vagabonds should be ordered, at their coming into their countries, nor how the inhabitants of every hundred should be charged for their relief, nor yet for setting and keeping in work of valiant vagabonds, upon their repair into every hundred of the realm; it was, in the 27th year of the reign of Henry VIII., A.D. 1535-6, again enacted, that all mayors and other head officers and ministers of every city, shire, town, and parish, should most charitably receive such poor creature or sturdy vagabond, and not only succour the former with such convenient and necessary alms as should be thought meet by their discretions in such wise, as none of them of very necessity should be compelled to wander idly, and go openly in begging to ask alms; but also to cause and compel all the said sturdy vagabonds and valiant beggars to be set and kept to continual labour, so as to get their own living; upon the pain of every parish forfeiting twenty shillings for every week for which this shall be omitted and undone.

And in order to raise the necessary funds for such purposes, it was further enacted, that the mayors, governors, and head officers of every city, borough, and town corporate; and the churchwardens, or two others of every parish of this realm, should in good and charitable wise take such discrete and convenient order, BY GATHERING AND PROCURING OF SUCH CHARITABLE AND VOLUNTARY ALMS OF THE GOOD CHRISTIAN PEOPLE WITHIN THE SAME, WITH BOXES,* every Sunday, holyday, and other festival days, or otherwise among themselves, in such good and discrete-wise, as the poor, impotent, lame, feeble, sick, and diseased people, being not able to work, might be provided and relieved herefrom, &c., upon pain that every mayor &c. forfeit, for every month that it is omitted and undone, the sum of twenty shillings. Moreover, that every preacher, parson, vicar, curate, as well in all and every sermon, collacion, bidding of the beades, as in time of all confessions, and at the making of the wills or testaments of any persons at all times of the year, extract, move, stir, and provoke people to be liberal, and bountifully to extend their good and charitable alms and contributions, from time to time, for and towards the same purposes.

By a subsequent clause it was enacted, that for the avoiding of all such inconveniences and infections as often time have, and daily do chance among the people, by common and open doles, unto which most commonly many persons do resort which have no need of the same, no manner of person or persons shall make, or cause to be made, any such common or open doles, or shall give any money in alms, other wise THAN TO

* See Vignette, page 246.

THE COMMON BOXES AND COMMON GATHERINGS, UPON PAINS OF FORFEITING TEN TIMES THE VALUE OF ALL SUCH READY MONEY SO GIVEN IN ALMS, CONTRARY TO THE TENOUR OF THIS ACT. And that every person and persons, bodies politick, corporate, and others, that be bounde or charged yearly, monthly, or weekly, to give or distribute any ready money, bread victual, or other sustentation to the poor people, in any place within this realm, shall give and distribute the same money, or the value of such bread victual or sustenance, unto such COMMON BOXES; and they shall be discharged of and for all manner of bonds or grants whatsoever they be, for making any of the same common doles, or other the aforesaid distributions, at any time of the year; so as the money and true value of the same be given to the BOXES, towards the common alms and relief of the poor people in form aforesaid.

It was further ordered by the same authority, that two or three times in every week, two or three of every parish within cities and towns corporate should, by the appointment of the mayor, aldermen, governor, bailiff, or constable, some in one week, and some in another, name certain of the poor found of the common alms to collect broken meats and fragments, and the refuse drink of every householder in every parish, which was to be by their discretion distributed evenly among the poor people found of the said common alms, as they by their discretion shall think good.

After directing that allowance should be made to the collectors of competent wages, of the money of the said common collections, the Act enjoins that the alms should be kept in the *common coffre or box standing in every church of every parish*,* or else committed unto the hands and safe custody of any other such good and substantial trustie man as they can agree upon, where they shall think it always sure and safe; making mention, from time to time, in two several places of the book, which was to be kept for this and other purposes of this Act, as oftentimes as any part thereof shall be spent or gathered.†

It was further enacted, that of all forfeitures incurred under this Act, one moiety should be to the use *of the common box*, to the relief of the poor, decrepit, sick, and indigent and impotent people, being within any city, town, hundred, or parish, wherein such offence shall have been committed, and the other moiety to him or them that will sue for the same by bill, action of debt, playnt, or otherwise.

Also that this law should not be hurtful or prejudicial to any person sending money, or fragments, or broken meat or drink to any persons inhabited within the parish where he dwelt.

By a schedule annexed to this Act, it was made lawful for any nobleman and other keeping houses, their almoners, servants, officers, and

* See Vignette, page 49.

† See clause 15, in Statutes of the Realm.

ministers, to give in alms the fragments, or broken meat or drink of the same, as well to poor and indigent people of other parishes, as of the same parishes where such house is kept.

And also that inasmuch as *Friers Mendicants* have little or nothing to live upon but only by the charity and alms of Christian people, this Act shall not be prejudicial *to any person for giving of them any manner of alms in money, victual,* or other thing; nor also to them for being or remaining out of the places where they were born or had their last habitation, or *for passing abroad to gather the alms and charity of Christian people,* or *for continuance of their religion, as they have been accustomed to do.**

Neither shall this Act be hurtful or prejudicial to any Abbottes, Priors, or others of the Clergie, or others that be bound to give yearly, weekly, or daily alms, in money, victual, lodging, clothing, or other thing, in any Monasteries, Almshouses, Hospitals, or other foundations or brotherhood, by any good authority, or ancient custom or daily charity, by keeping of poor men, established for that purpose, nor to any persons for receiving of the same, or from their abiding in such almshouses or hospitals, according to such foundation.

Nor to any one giving relief to persons who have been set on land from shipwreck, or to any persons that, riding or passing by the way, shall, after his conscience or charity, give money or other thing to lame, blind, or sick, aged, or impotent people, anything in this Act to the contrary mentioned notwithstanding.

By the 31st of Henry VIII., A.D. 1539, it was enacted, that the king for the time being, with the advice of his council, whose names followed, or with the advice of the more part of them, might set forth at all times, by the authority of this Act, his Proclamations, under such pains and penalties as unto them should seem necessary and requisite; and that the same should be obeyed, observed, and kept, as though they were made by Act of Parliament, for the time in them limited, unless the King's Highness dispense with them, or any of them, under his great seal.

And by the next clause in the same Act, it was further ordered, that if the King should decease before his heir or successor to the crown should accomplish the age of eighteen years, that then all Proclamations which should be set forth by virtue of this Act within the aforesaid time, should be set forth in the successor's name, then being King, with the full names of such of the Council as should be devisers or setters forth of the same under written, which in this case was to be the whole number afore rehearsed, or at least the more part of them, or else the Proclamations to be void and of none effect.†

* See Vignette, page 231.

† The Injunctions of Edward VI. were issued by this power, two months before the meeting of the first Parliament in that reign, by an Act of which this power was abolished.

But Proclamations having been issued, and the offenders not punished by default of the number of the Council present, it was, by the 35th of Henry VIII., chapter 23, A.D. 1542-3, ordained, that every judgment, sentence, or decree hereafter to be made or given against the tenour, purport, and effect of any Proclamation, shall be given by the same Council, so that there be then present nine, whereof the Lord Chancellor, the Lord Treasurer, the Lord President of the King's most honourable Council, the Lord Privy Seal, the Chamberlain of England, the Lord Admiral, the two Chief Justices of the time being, or two of them at the least, should be two. Which Act was to endure during the King's Majesty's life.

By the authority given in these Acts, in the month of September, A.D. 1547, the first year of King Edward VI., injunctions were issued by him, with the advice of the Duke of Somerset, the Lord Protector, and the residue of his most honourable Council, to all and singular his loving subjects, as well of the Clergy as of the Laity, by the 29th of which it was enjoined, that the Churchwardens *shall provide and have, within three months,* A STRONG CHEST, WITH A HOLE IN THE UPPER PART THEREOF, TO BE PROVIDED AT THE COST AND CHARGE OF THE PARISH; HAVING THREE KEYS, WHEREOF ONE SHALL REMAIN IN THE CUSTODY OF THE PARSON, VICAR, OR CURATE; AND THE OTHER TWO IN THE CUSTODY OF THE CHURCHWARDENS, OR ANY OTHER TWO HONEST MEN TO BE APPOINTED BY THE PARISH FROM YEAR TO YEAR. *Which chest was to be set and fastened near to the high altar, to the intent that the parishioners should put in their oblations and alms for their poor neighbours.** And the Parson, Vicar, or Curate was diligently, from time to time, and especially when men made their testaments, to call upon, exhort, and move their neighbours to confer and give, as they might well spare, to the said chest, declaring unto them, whereas heretofore they had been diligent to bestow much substance otherwise than God commanded, upon pardons, pilgrimages, trentalls, decorating images, offering of candles, giving to friars, and other like blind devotions, they ought at this time to be much more ready to help the poor and needy; knowing that to relieve the poor is a true worshipping of God, required earnestly, upon pain of everlasting damnation; and also that, whatever was given to their comfort was given to Christ himself, and so is accepted of him, as he will mercifully reward the same with everlasting life: the which alms and devotion of the people, the keepers of the keys should, at times convenient, take out of the chest and distribute in the presence of the whole parish, or six of them, to be truly and faithfully delivered to their most needy neighbours; and if they be provided for, then to the reparation of the highways next adjoining. And also the money which arose from fraternities, guilds, and other stocks of the church, were to be put in the same chest and converted to the same

* See Vignette, page 157.

use; and also the rents of lands, the profit of cattle, and money given or bequeathed to the finding of torches, lights, tapers, and lamps, were to be converted to the same use, saving that it should be lawful for them to bestow parts of the same profits upon the reparation of the church, and if great need require, and whereas the parish were very poor, and not otherwise able to repair the same.

By the same Injunctions, omissions in making entries in the Register-book, which was to be taken forth of the sure coffer provided for its custody every Sunday, were to be punished by forfeiture to the same church of three shillings and four pence, and to be employed for *the poor man's box;* and furthermore, because the goods of the church are called the goods of the poor, and at these days nothing was less seen than the poor to be sustained of the same, all parsons, not being resident upon their benefices, which might spend yearly twenty pounds or above, were to distribute among their poor parishioners the fortieth part of the fruits and revenues of their benefices.

In the first Parliament of this reign, held on the 4th of November following, A.D. 1547, an Act was passed for the punishment of vagabonds, and for the relief of the poor and impotent persons, by which all former acts against such persons were repealed, and penalties enacted with greater rigour; while for the furtherance of the relief of such as were in unfeigned misery, and to whom charity ought to be extended, it was enacted, that on every Sunday and holiday, after the reading of the Gospel for the day, the Curate of every Parish was to make a godly exhortation to his parishioners, moving and exciting them to remember the poor people, and the duty of Christian charity in relieving them which be their brethren in Christ, born in the same parish, and needing their help.

In the 3rd and 4th year of the same reign, this Act was repealed, and that of the 22nd of Henry VIII. revived, to stand in full strength and virtue, and remain as a perfect Act for ever. And at the same time it was enacted, that idle, impotent, and aged persons, who could not be taken for vagabonds, should be bestowed and provided for of the tenantries, cottages, and other convenient houses, to be lodged in at the cost and charges of the towns and villages where they were born, or had been most conversant, abiding for the space of three years, there to be relieved and cured by the devotions of the good people. And by the 5th and 6th of the same reign, this Act, together with that of the 22nd of Henry VIII., was confirmed; and it was enacted, that yearly, on one holiday in Whitsun week, in every city, &c., the head officer, and in every parish the parson, vicar, or curate, and churchwardens, having in a register-book all the names of the inhabitants and householders, and also of the impotent, aged, and needy persons, were, openly in the Church, and quietly after Divine service, to call them together, and elect and appoint two or more

able persons to be gatherers and collectors of the charitable alms of all the residue of the people, for the relief of the poor; which collectors, on the Sunday next after their collection, when the people were at Church and heard God's word, were gently to ask and demand, of every man and woman, what they of their charity would be contented to give weekly towards the relief of the poor; which should be written in the said register-book, to be collected and distributed weekly, by themselves or their assigns. By the third clause in the same Act, those who were appointed gatherers and refused to act, were to forfeit 20*s.* to the *alms box of the poor*. And by the next clause, the money remaining undistributed upon the collectors going out of office, was to be put in the *common chest of the church*, or in some other safe place, for the use of the poor, at the discretion of the Mayor or chief officer above mentioned.

It was further enacted by the same statute, that if any person or persons, being able to further this charitable work, did obstinately and frowardly refuse to give towards the help of the poor, or wilfully did discourage others from so charitable a deed, the Parson, Vicar, or Curate, and Churchwardens of the parish where he dwelt, were gently to exhort him or them towards the relief of the poor; and if he or they would not be persuaded, then, upon the certificate of the Parson, Vicar, or Curate of the parish, to the Bishop of the diocese, the same Bishop was to send for him or them, to induce and persuade them, by charitable ways and means, and so according to his discretion, to take order for the reformation thereof.

And by the following clause, the Bishops were to inquire into the application of the money for the poor, left by the late King in his several foundations, how and for what manner it was to be bestowed, and to call to account the parties that retained the same, that it might be distributed according to his Majesty's foundation.

In the Visitation Articles of Archbishop Cranmer, for the Diocese of Canterbury, set forth in the second year of this reign, as also those of Bishop Ridley, for the Diocese of London, in the year 1550, inquiry is made whether *the strong chest for the poor men's box* has been provided, and set and fastened near to the high altar; and moreover, the latter Bishop, in his Injunctions, directs that the Minister, in the time of the Communion, immediately after the Offertory, shall monish the Communicants, saying these words, or such like:—"*Now is the time, if it please you, to remember the poor men's chest with your charitable alms.*" And in the Injunctions, given by the King's Majesty's Visitors, to all and every the Clergy and Laity, resident within the Deanery of Doncaster, is the following direction:—"Item: The Churchwardens of every Parish Church shall, some one Sunday, or other Festival day, every month, go about the Church and make request to every of the parish for their charitable con-

tributions to the poor, and the sum so collected shall be put in *the chest of alms for that purpose provided;* and forasmuch as the Parish Clerk shall not hereafter go about the Parish with his holy water, he shall, instead of that labour, accompany the said Churchwardens; and in a book register the name and sum of every man that giveth anything to the poor, and the same shall intable, and against the next day of collection, shall hang up somewhere in the Church, in open place, to the intent that the poor, having knowledge thereby by whose charity and alms they be relieved, may pray for the increase and prosperity of the same."

In the first year of Queen Elizabeth, her Majesty again issued the Injunctions, in which, with respect to the alms-chest, they differed from those of Edward VI. only in its being ordered that the alms-chest should be set or fastened in a *most convenient place,* instead of *near to the high altar.*

In the fifth year of the same reign, the statutes for the punishment of vagabonds, and the relief of the poor, passed in the 22nd of Henry VIII., and in the 3rd and 4th of Edward VI., were revived and enacted in an amended form. Those who refused to serve the office of Collector were to forfeit ten pounds; the Churchwardens neglecting to sue for it to forfeit twenty pounds, and the Clergyman who failed to give the notice, twenty shillings. Persons refusing to contribute their alms, or discouraging others, were, in the first instance, to be exhorted by the Parson and Churchwardens, and, if they still obstinately refused, to be bound over by the Bishop to appear at the next General Quarter Sessions of the Peace; or, on refusing to be bound, to be imprisoned. The Magistrates were then to assess such persons according to their discretion, and on their refusal, to imprison them. All Bishops to inquire into the true distribution of the sums given by Henry VIII. or others for the relief of the poor; and should the Bishop or the Chancellor fail to call to account those who were interested in the same, they were for every default to forfeit twenty pounds. When the poor were too numerous to be relieved by their own parish, they might be licensed by the Justices to beg and receive alms of the inhabitants of the County, out of the said Parishes, Cities, or Towns. The more wealthy parishes were to be moved to assist and succour the poorer; but all persons who should beg without licence were to be punished as vagabonds.

By the 14th of Elizabeth, cap. v., A.D. 1572, the Justices were authorized to settle the poor in convenient habitations, to ascertain the weekly charges, and to assess the amount on the inhabitants; to appoint yearly collectors and distributors, and also overseers of the poor; which latter office, whosoever being appointed, refused to serve, was to be fined ten shillings. For the purposes of this Act, the Justices of the Peace were to *diride* themselves, to inquire for the aged, impotent poor, within the limits

of their authority, to register them, and appoint, within their *divisions* meet and convenient places, to settle them for their habitation: if the parish within which they should be found would not provide for them, to set down what portion of weekly charge for their support each inhabitant, dwelling in a city or place, was to pay; and by the authority of two of their body, to commit all persons who refused to contribute till they should be contented with the order made upon them.

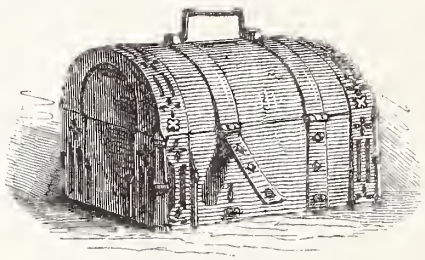
In the 18th year of the same reign, cap. iii., A.D. 1576, an Act was passed for setting the poor to work, and for the avoiding of idleness, which empowered the Magistrates to punish the reputed parents of children begotten and born out of lawful matrimony; and to provide for the maintenance of such children by their parents. Also for the purchase of wool, flax, and hemp; for providing houses of correction, and empowering those who had land in soeage, to give or devise the same for the maintenance of the poor, or for houses of correction, for twenty years.

By the 39th of Elizabeth, cap. iii., A.D. 1597, the Justices of the Peace were to appoint Churchwardens and four Overseers yearly, in Easter week, who were to find employment for children and paupers, and to raise money by taxation of every inhabitant and every occupier of land in their parishes, in such competent sum or sums of money as they should think fit; moreover, they were to bind the poor children apprentices, to erect houses on wastes for the poor, appropriate cottages to inmates, and to fine parents or children, in the penalty of twenty shillings, who would not maintain their relatives.

The substance of prior enactments for the relief of the poor was embodied in a subsequent statute, passed in the 43rd of Elizabeth, cap. ii., A.D. 1601; and though the law has undergone several important changes since that period, it has in all essential points continued the same, until the year 1834, the 4th and 5th of William IV., cap. 76; when, with the view to raise the labouring classes from idleness, improvidence, and degradation, to arrest the progress, and ultimately diminish the amount of the pressure upon owners of land and houses, a better administration of the law was sought by the amendment of the entire system of relief, &c., under the direction of three Commissioners, with assistance by the agency of Boards of Guardians, chosen from Parishes formed into Union, and acting for the common interest, under their direction.

Throughout the reigns of Elizabeth and James, the Sovereigns as well as the Archbishops and Bishops, in their visitation articles, made the provision of the Alms-box an object of their inquiry; and in the Canons of the Convocation of the Clergy in the province of Canterbury, in the year 1603, set forth and published for their due observance, by his Majesty's authority under the great seal of England, the Royal Injunction of Edward VI. and Elizabeth, is, in Canon 84, rehearsed nearly word for word.

The Book of Common Prayer also, from the time of its being set forth by the authority of Parliament, in the reign of Edward VI., to the time of the Restoration of Charles II., was in strict accordance with the other enactments upon the subject. The Rubric, in the Offertory at the Communion, of the edition of 1549, directs, that while the Clerks do sing the Offertory, so many as are disposed shall offer to the poor man's box, every one according to his ability; and in the edition of 1559, it was ordered, by the corresponding Rubric, that the Churchwardens, or some other by them appointed, should gather the devotions of the people, and put the same into the POOR MAN'S BOX; and this continued to be the order till the last revise of 1662, which directs that the Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason, and reverently bring it to the priest, who shall humbly present and place it upon the holy table.



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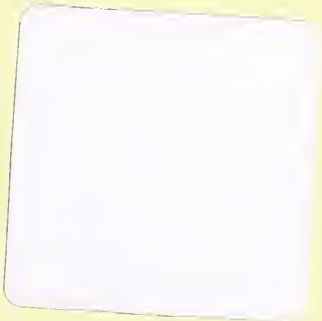

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